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The Colgate-Rochester Divinity School Bulletin

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The Report of the President

Wilbour Eddy Saunders

Again your president comes to you with an annual report. It is indeed difficult to give a comprehensive picture of twelve months in the life of an academic institution. We can produce statistics, chronicle events, and analyze needs. We have no way of conveying an impression of the more important factors of our life; such as our sense of urgency as we prepare Christian leaders for desperate times, our humility in the face of the fact that our debt to the past and our responsibility to the future are so inadequately met, our elation at perceivable progress balanced by our depression at evident failures. All that such a report as this can attempt is to present meager facts which at best will give an incomplete and imperfect picture.

Faculty

Because the most important element in any school such as ours is its faculty, we begin here. There is no doubt in your president's mind that we have a capable, consecrated, cooperative, and hard-working staff of teachers. This year, in accordance with the vote of the trustees, Dr. Justin W. Nixon has filled the Cornelius Woelfkin chair of Homiletics and under the terms of our agreement with him will continue to do so for two more academic years. Consideration of his replacement in the autumn semester 1954 is under way and several capable men have been suggested. It is as yet too early to press for an answer as to availability and willingness on the part of those whom we consider capable of filling this post adequately. Professor G. A. Lehman, whose services are unique, has completed the first of the three years allowable after normal retirement age is reached. It is the recommendation of your president that he be invited to continue with us next year.

There have been two additions to the staff, in each case the financing coming by use of money available because of the raising of the Development Fund. Dr. John Casteel has come to us from his position as head of the Department of Speech at Union Seminary in New York. He has given most of his time to collaboration with Dr. Milton Froyd in the Field Work supervision program, but has also given valuable service in Liturgics and Homiletics. Student and faculty reaction indicate how fortunate we have been in securing his services. Dr. Casteel

has had professorial status in conformance to the vote of the trustees in June 1951 when negotiations were under way with him, i.e., *"Voted: That if negotiations looking forward to the possibility of our adding Dr. Casteel of Union Seminary to the faculty are successful, this Board would look with favor upon his having professorial status."* The Rev. Lloyd J. Averill, Jr., has also been added to the staff of Dr. Froyd's department and his administrative, counselling, and supervisory work have been more than acceptable. Professor Hudson, who has capably planned and administered the Convocation program for several years, asked this year to be released. Mr. Averill took over that responsibility and did well. For three months in the autumn we had the services of Miss Amy Loomis, expert in religious drama, again through the resources of the Development Fund.

The faculty have held monthly meetings on Thursdays from four to nine. Longer sessions, using time each side of a fellowship dinner, were planned in the hope that the second half of the session might be spent in mutual academic and spiritual enrichment, but unhurried consideration of pressing institutional problems has usually found the entire five hours too short for the need. Dr. Willkens was on sabbatical leave from Commencement 1951 to January 8, 1952. The time was spent in a coast-to-coast tour of the Christian centers of the American Baptist Convention. His conferences with an advice to the staffs of these institutions was a valuable contribution which was appreciatively received. His own experience will enrich his teaching and increase the resources we place at the disposal of our students. Professor Holcomb becomes eligible for sabbatical leave this coming academic year. It is our expectation that he will use the time liberated in completing his thesis at Harvard. Mr. Holcomb has become one of the most valuable men of our faculty.

The William Newton Clarke chair of Theology in still vacant. The necessary work in this field has been carried on by Professors Holcomb, Hudson, and Nixon. The filling of this post is proving a most vexatious problem to which the president, in cooperation with the faculty committee advisory to him on personnel, has given a great deal of time. Neither time nor travel has been spared to identify the constructive thinkers in this field. For the moment the report has to be one of effort rather than results.

Our dean, Dr. Baker, has been honored with an urgent request that he serve as executive secretary of the American Association of Theological Schools and, with the assent of the president and the executive committee of the trustees, has accepted. This is a two-year job without pay but one where the service given will be valuable both to Dr. Baker

and the School. It will be necessary to relieve him somewhat as he assumes this additional responsibility, for his present program of teaching, counselling, administering is already too heavy.

Faculty housing has been troublesome and has required a change in our policy. We cannot hold top-notch faculty members in the present demand for their services elsewhere unless we cooperate with them in the financial arrangements necessary to secure satisfactory living quarters. Through the cooperation of the finance committee, Drs. Froyd, Casteel, and Anderson have been enabled to purchase suitable homes in the immediate neighborhood of the School under conditions by which the financial resources of the School are adequately protected.

All of our faculty and staff desiring it are now included in Social Security. The salaries of our teaching staff, while still less than adequate, have been increased to the place where comparison with the best of theological institutions is not unfavorable. All of our faculty are called upon for many contributions to religious welfare beyond their teaching assignments in our school. An example, among many that might be cited, is the week spent in Youngstown, Ohio, by Drs. Branton and Casteel during which they became the faculty for an in-service training project for the ministers of that area. Last year Eastern Seminary furnished the personnel for this project. Our men were enthusiastically received and the venture was of value not only in service given but as public relations for the School.

Belatedly we present a statement prepared by Dr. Willkens at the request of the executive committee concerning the death of retired Professor Frank Otis Erb, whose faithful and effective service to Colgate-Rochester covered the years from 1923 to 1944.

"Professor Emeritus Frank Otis Erb died on August 26, 1950, after a brief illness at the General Hospital of Rochester, New York. He left his wife, Mrs. Emily Erb; two daughters, Mrs. Lenten (Margaret) Fitch of El Dorado, Arkansas; Mrs. Fred (Elizabeth) Franz of Westbury, New York; and a son, Rev. Edgar G. Erb (CRDS 1944) of New Hartford, New York.

For twenty-two years Dr. Erb served this school as the first professor of Christian Education. He brought to this task an unusually rich background, which enabled him to give the very best in every respect, a full measure of loyal devotion to his calling, excellent workmanship as a teacher, and wholehearted cooperation to his colleagues.

He was born in St. John, New Brunswick, Canada, on August 14, 1878, was graduated from the University of New Brunswick in 1900, and from the Rochester Theological Seminary in 1904. He was ordained as a Baptist minister in 1903, and served churches in Nova Scotia, Chicago, Illinois, and Portland, Maine. In 1913 he received

the degree of Doctor of Philosophy from the University of Chicago. Recognizing his many talents in the field of Christian Education, the American Baptists Publication Society appointed him as editor of the young people's publications. His scholarly and practical writings were enthusiastically used by thousands and thousands of leaders throughout the land. When the Rochester Theological Seminary needed a professor for the newly established chair of Christian Education, it elected Dr. Erb to the position. He came and made the last quarter of a century of his life the crowning glory of his great contribution to the Kingdom of God. Colgate-Rochester Divinity School is proud of this record. Dr. Erb was the man for the task. He was a Christian scholar in every sense of the term. Sentimentalism, superficiality and shoddy work were an abomination to him. Again and again, he reminded his students that good religious education calls for the exercise of the highest intellectual powers, fearless facing of facts, and the courageous acceptance of the implications of the findings. His scholarship was founded upon a sound Christian philosophy of life and undergirded by an exemplary conduct. No one could be associated with this man of God for any length of time without becoming aware of his deep integrity. His usual cordiality and friendly smile would turn into sternness and almost holy anger when he suspected insincerity and compromise.

His influence reached far beyond his classroom and campus. Because of his wide knowledge and superior skills in the field of religious education, he was constantly in demand as a speaker, teacher and counselor in churches, at conventions and conferences, at ministers' meetings, training schools and committee meetings. He was a welcome participant in the meetings of the Religious Education Association and the International Council of Religious Education. His denomination found in him a trusted friend and advisor. Many positions of trust in the local Baptist association, the State and National Conventions were assigned to him. With all these countless demands upon his time, he never neglected his responsibility to the church of which he was a member. Together with Mrs. Erb and the children, he was a faithful attendant at the services and an enthusiastic participant in the various activities of Genesee Baptist Church. It is no wonder, therefore, that he was frequently called upon to serve as interim pastor. After his retirement in 1944, he received numerous invitations to shepherd pastorless churches. To that ministry he gave himself without stint to the very end. Expressions of profound gratitude for his generous and sacrificial service have come from Calvary Baptist Church in Providence, Rhode Island, the First Baptist Church of Waterville, Maine, the Lafayette Avenue Baptist Church of Buffalo, New York, and his home church, the Genesee Baptist Church of Rochester, New York.

No resolution about the passing of this great teacher and leader should fail to make mention of his great contribution in the field of fine arts and Christian Education. His priceless interpretations of the great masterpieces of art and music, his splendid collections of

religious paintings have become a permanent treasure of the Colgate-Rochester Divinity School Library, and his invaluable assistance in the selected symbolism in connection with the erection of the Colgate-Rochester Divinity School Chapel, has forever made us debtors to this great scholar-artist."

We also announce the retirement of Miss Ethel Pearson as registrar, when we are able to replace her. We have extended her term of service beyond the normal date for retirement that she might have the advantage of the maximum benefits of Social Security. Miss Pearson has been efficient and is well liked by colleagues, alumni, and students.

Faculty Publications

Professor Anderson's book, *Rediscovering the Bible,* published in August 1951, has been so enthusiastically received that it is now in its second printing, and has been chosen for use in Bible study courses by the Methodist Commission on Ministerial Training and the Board of Education of the Presbyterian Church. Dr. Anderson has contributed articles to *Crossroads, The Intercollegian, The New Century Leader,* and *Adult Bible Class.* Dr. Baker was the author of an article published in *Pastoral Psychology,* and contributed analytical reviews to *The Journal of Religion* and *Pastoral Psychology.* Articles by Dr. Froyd appeared in *The Baptist Leader* and *Missions,* and two lectures given by him have been published for distribution through agencies of the American Baptist Convention. Dr. Hudson edited *Experiments of Spiritual Life and Health* by Roger Williams, published by the Westminster Press, and mentioned in *Time Magazine.* He contributed a chapter to *The Making of English History,* published by the Dryden Press, and his articles have appeared in *The Christian Century,* the *Journal of Bible and Religion,* and the *Journal of Ecclesiastical History.* Dr. Nixon has had two articles published in *The Christian Century* and *Baptist Freedom,* and contributed book reviews to *The Annals* and *The Review of Religion.*

An example of the services of our faculty to a wider community is this listing of the activities during the past year of Dr. Rasmussen:

Cornell Rural Church Institute, two courses on "A Theology for Rural Life" and "The Meaning of Community"

Conference of Seminary Students in Industry (Presbyterian), one week of lectures on "Understanding the Industrial City"

Green Lake Conference of Christian Social Progress, course on "Strategy for Christian Social Action"

National Conference on the Urban Church (Congregational), six lectures on "The City Church"

University of Toronto's theological schools, series on "Christian Social Responsibility"

Annual meting of Department of Stewardship of the National Council of Churches, series on "The Christian Ethics of Earning Money and Spending Money" (to be published)

Presbyterian Institute of Industrial Relations, six hours of lecturing on "The Church and Industrial Life"

Research consultant for church councils in Syracuse, Buffalo and Rochester and for State Council of Churches

Reports, studies, and surveys of religious conditions in cities, churches, and towns.

Academic

Following the meeting of the American Baptist Convention at Buffalo, our faculty spent three days at the Glen Iris Inn at Letchworth Park in earnest conference. Most of the time was spent on curriculum revision. By vote we returned from the term system, adopted during the war, to that of semesters. At the moment we are questioning our policy of shaping our course of studies so that we prepare exclusively for the pastorate. We find this somewhat of a handicap in our recruiting even of the best material for the pastorate. Just in what direction our broadening of scope should turn, we are not sure and no move will be made hastily. Specialization in many lines is obviously too expensive in terms of staff. Research is necessary to discover (1) what phases of leadership in religious life are not adequately covered in other institutions, (2) what fields of specialization are being sought by the brightest prospects for the ministry, (3) what use is practical of the resources of the University of Rochester, the Eastman School of Music, the Rochester Institute of Technology, the University of Buffalo, etc.

One problem of our admissions is that of discovering a candidate's potentiality for work on our academic level more adequately than is possible through even a most careful perusal of his college record. Despite the fact that we have tried to choose our student body wisely, there has been too great a spread in its academic ability. This has resulted, both last year and this, in the necessity of our dropping some men at the end of their first year because of their inability to take advantage of our offerings. This is a distasteful and wasteful process which we hope may be obviated through entrance examinations both for ability and achievement, personal interviews, and more stringent screening.

While our training is primarily used by candidates for Baptist pastorates, we are ecumenical in a truly significant way. This year an

Episcopalian student has been on our rolls with the consent of Bishop Stark of the local diocese. Elective courses during the senior year on denominational practice and polity may make it possible for us to serve other Episcopalian students, more Presbyterians, and perhaps other denominations; just as we already train quite a number of Methodist ministers.

Next year we are to have the services of Dr. John Whale, an outstanding Baptist theologian and preacher from England, for an eight-week period in the second semester. This arrangement has been made because of Professor Holcomb's sabbatical and because of the probability that we will not have filled the Theology chair by that time. Also, the faculty voted to take care of the following situation in which there seems to be discrimination. Between 1904 and 1926 graduates of the Seminary were not given the B.D. degree until a year had elapsed after graduation and a thesis had been completed. Thus many alumni from that period are today without a divinity degree though they fulfilled all requirements which would have given them a degree before 1904 and since 1926. This list includes some of our alumni with outstanding records of achievement. The faculty have voted to give these men degrees on application at any regular commencement provided their record subsequent to graduation does not make such an award inappropriate.

The denomination is summoning the middlers of all American Baptist seminaries to Green Lake for a week of indoctrination in Baptist missions and denominational procedure. This will take place May 24th to May 30th and about thirty of our students will attend. We shall share in the cost of this venture, which should produce better informed and more cooperative pastors, though the denomination itself will shoulder the major financial responsibility.

The First Year of the Development Program

The following report has been furnished by Dr. Milton Froyd and for that reason makes no mention of his leadership. The value of his vision of the task and effective direction of its details cannot be exaggerated.

The successful attainment of the $400,000.00 campaign objective for the new Centennial Development Program made possible the launching of that program in the current academic year. The nature of the program is such that in the beginning it is essential that we move with the utmost of care. Plans and procedures must be developed and tested as we go along. No attempt, therefore, has been made to launch this program for the entire student body. Not only was the program limited

essentially to the first-year class, but even within the first-year class we have had to proceed with varying degrees of participation among the students. Even if it takes us three or four years to get under way full scale, we are determined to take whatever time will be required to be assured of thoroughness as to procedure and policy.

The following are some of the areas in which the Centennial Development Program has been operating this year:

Appointment of New Personnel to the Staff:

The three persons added to the Field Department staff have proven to be most effective colleagues in the newly developing field program:

Dr. Casteel, in addition to teaching in the field of speech and liturgics, gives a considerable portion of his time to individual remedial work in speech, and cooperates in the field work supervisory program;

Mr. Averill has charge of field work placement, is responsible for conducting the Practicum for students serving as assistants in the city churches, and cooperates in the field work supervisory program;

Miss Gietz carries responsibility for coordinating the records and carrying on the needed statistical research.

Faculty Advisory Setup:

In an attempt to bring about a close personal relation between faculty and students, each faculty member has been assigned a small number of students for whom he is responsible as advisor. The faculty men in the subject matter fields are assigned five students each; those in the practical fields thirteen students each. This arrangement has made possible a coverage in supervisory visits of the entire student body. The purpose of these visits is to observe the student in action on the field—preaching, program planning, pastoral work, organization and administrative procedures, etc. Reports of these field work visits are carefully studied and recommendations for follow-up conferences and remedial provisions are carried through. From September 1st to April 20th 140 field work visits were made by faculty members to students and their employers.

Conferences with Employers of Students:

Our supervisory program presupposes the importance of keeping in close touch with the employers of our students. These employers are found in two categories: the pastors of our city churches with whom our students work as assistants, and laymen from the churches in which our students serve as pastors. With reference to the employers of students in our city churches, it is important that a pattern of cooperation with the Field Work Department be brought about to assure maximum

and continuous supervision. This involves frequent visits from the employer about the student.

As to laymen from the churches pastored by our students, these were brought into the Divinity School for a Monday conference in November. Four selected laymen from each church were invited. The number involved was so large that it was necessary to hold the conference in two sections on successive Monday nights. The purpose of the conference was to explain to the laymen the interdependent and cooperative relation that must be established between the Divinity School, the student pastor, and the local church. These conferences elicited a most enthusiastic response from the 350 laymen attending.

Field Work on a Credit Basis:

For the first time field work thus has been elevated to an academic status, provision having been made for the granting of three points of credit per semester for the first and second year students. The evaluation of this credit is based upon:

a. Student performance on the field
b. Participation in classroom sessions of the Practicum, held weekly throughout the year.

The putting of field work on a credit basis has provided for the needed academic control of the field work program.

Provision for Remedial Work:

Close observation of students, both in the classroom and in the performance of field work responsibilities, discloses the need among many for remedial work in various areas. One of the areas in which the Divinity School is now best equipped is that of speech. The field department possesses two tape recorders that are constantly used for this purpose. Work in this area is carried on by Professor Casteel. Referrals are made to him through the field work office, upon receipt of reports and recommendations from student advisors.

Another area of remedial work which has just been started is in the field of reading. Not much has been done this year, but a start has been made. All the students were given reading tests. With theological study involving the bulk of reading it does on a graduate level, any person handicapped in this field suffers genuine loss in his training objectives. For this reason the Department of Field Work has cooperated with the Department of Educational Research of the University of Rochester in making available to our students specialized counsel with reference to the improvement of reading. The Divinity School has purchased a Reading Accelerator for the use of interested students.

Workshops in Evangelism, Finance and Church Music:

One of the functions of the developing field work program is to make available to the students the full resources of the Divinity School at points where the needs are most acute and at the time when those needs arise. Some of these resources are brought to the student through personal conferences with faculty specialists. On the other hand, it has been discovered that through the instrumentality of workshop conferences, rich and significant resources of counsel from widely scattered areas can be brought to the students in highly concentrated form. This year three such Workshop Conferences were held. One of these dealt with Home Visitation Evangelism. Dr. H. H. McConnell, Director of Home Visitation Evangelism of the National Council of Churches gave leadership to this project. Twenty students teamed up with lay members from three churches of Rochester and vicinity: the Durand Congregational, Penfield Baptist and Chili Methodist. As a result of this Visitation Evangelism experience, almost 100 people were added to the three cooperating churches.

The top administrative staff responsible for the highly effective Every Member Canvass Program, now in operation in our denomination, was brought to the campus from Baptist headquarters in New York to construct a Workshop on Church Finance. Rarely has an experience on the Divinity School campus produced such enthusiastic response as did this workshop conference.

Professor Lehman led 28 churches, pastored by our students, in a special workshop for the training of musical leadership in local churches. This intensive workshop experience lasted for six weeks, culminating in the service of worship and music in all of the churches on Easter Sunday. More than 200 choir directors, organists and volunteer choir members participated in this project.

Research:

A considerable amount of research was associated with the Development program this year. This included an extensive testing program for the first-year students upon the opening of the fall semester. The object of this testing program was to ascertain the potential capacities for the students for theological training. Underlying this testing program was the educational assumption that it is the function of the theological school to help each student develop according to his own maximum potential. The testing program gave us a picture of that potential.

A number of research projects were carried out during the year which involved factors of field work responsibility in relation to classroom

performance. Data from these research projects are used for the following purposes:

1. Counselling with the students
2. Development of field work and supervisory policy
3. Giving guidance with reference to curricular arrangements
4. Establishing a pattern of evaluation and measurement of professional growth.

Recruitment:

A major problem of theological education is found in the need for steadily improving the quality of those applying for admission for such training. This points to the whole task of recruitment. The Field Work Department is working in collaboration with the administration of the Divinity School in planning two significant recruitment projects: The first was the Conference on the Ministry, already referred to in the main body of the President's report. The second was the scheduling of a series of faculty visits to outstanding colleges in America. These visits were made by the President, Professors Casteel, Anderson, Baker, Averill, Froyd, Hudson. Twenty-five colleges were visited during the course of the year.

Finances

It is indeed a source of satisfaction that we are able to report that the drive to which we gave so much effort has gone over the top. We sought $400,000 and the total of cash received and pledges on hand is $407,854.68. This success was due to untiring work on the part of many, the consecrated giving of more than 2100 individuals, churches, and organizations. The alumni achieved their goal of $40,000. We have a great obligation to use this money so that the expenditure of every penny may be justified and so that the ends for which it was sought may be attained. A certain portion of it has been allocated to each of seven years.

Our need now is for steady yearly support to bridge the gap between income from endowment and the yearly expense of running our program. Student tuitions, room rentals and gifts from churches and friends are the possible sources of this needed income. The money received from tuitions will decrease rather than increase as G.I. rights run out. Room rentals we may count on to hold their present level. We must seek to effectively promote regular yearly gifts from churches and individuals. For churches this means the "Institutional Budget" by which the denomination approves the solicitation of such support. We are approaching

churches as rapidly and effectively as we can to present this matter. Meetings with groups of Baptist pastors have been held in Rochester, Buffalo, Syracuse, and the District of Columbia. In each case the result has been either an actual or potential increase in support. We are suggesting a formula for giving and request that we be entered in the church budget for a yearly gift on the basis of $.25 a member, or $25 per one hundred members. While we believe that this program will eventually produce much solid yearly support for the School, the necessary technique of approach is so time consuming as to make progress slow. The Alumni Council at its meeting April 14th endorsed our approach to churches for gifts through the "Institutional Budget." At the same time, we must develop a much larger list of individuals who will undergird our program for the preparation of pastors by regular yearly gifts.

In the meantime, operation costs steadily increase. We have to pay reasonably attractive salaries if we are to secure and hold the top-notch faculty which alone can satisfy us and our constituency. This year other schools have "made passes" at some of those we can least afford to lose. The salaries of the secretarial, library, and plant staffs have had to be increased. The Rectory is run at a considerable deficit but is an essential to school life and morale. In addition to this, there are things which we ought to be doing but that cannot be provided for in the present budget. Among these are the following: (1) The quality of our student body depends considerably on how much we can spend on an effective recruiting program. This requires additional personnel and travel money. (2) Another of our great needs is for funds to make possible a more effective program in the matter of pastoral changes. A great service to our alumni and the churches themselves would be furnished if we could have a man in the field who would become so familiar with both men and churches that he could be the agent to engineer allocations and re-allocations. (3) We should give specific courses in the field of missions and are justifiably criticized for not so doing. (4) We have the opportunity to link up our school with a partially state supported clinical training program in the local mental hospital. It is an opportunity we should not lose. (5) We are doing almost nothing in training our men in the use of modern means of communication, the radio and television. (6) There is need for superior training in evangelism. All these fields we could enter if funds could be made available. In addition to this we must look forward to the time when our $400,000 will have been expended and hope that by then we may have developed financial resources to make possible the continuation of the work for which it pays.

Trustees

At the June meeting we lost two valued trustees by resignation. These were Dr. Edwin McNeill Poteat, former president, who felt that his residence in North Carolina made the step advisable. It was with deep regret that we released him from the duties of trusteeship, but not from interest in the School. Mr. Orrin R. Judd had served as trustee for fifty years, a record not to be matched by many anywhere. Such devotion as he has given deserved a better reward than it is in our power to give.

Added to the Board are Dr. Earl F. Adams, 1925, one of the executives of the National Council of Churches of Christ in America and the head of their Washington office; Mr. William K. Bean, member of the Norristown, Pennsylvania, Baptist Church and the comptroller of the Reading Railroad; Mr. Walter H. Dupka, member of the First Baptist Church of Pittsburgh and a vice-president of Jones & Laughlin; and Mr. Thomas H. Gosnell, member of the First Baptist Church of Rochester, whose father, grandfather, and great-grandfather have each served on the Board of Trustees of our school.

The executive committee of the Board of Trustees have met each month under the capable chairmanship of Mr. William S. Vaughn to hear the reports of the president, dean and treasurer and to take needed action.

Graduate Scholars

This past year three students have represented Colgate-Rochester in the field of advance study, all at the Union Theological Seminary in New York. Miss Berjouhie Andreassian, '51, a candidate for the degree of Ph.D. in Philosophy of Religion; the Rev. Robert Chable, '46, in New Testament Interpretation and Early Church History; the Rev. Francis Fisher, '46, the young minister of Milwaukee, Wisconsin, whose promising pastorate there was so tragically interrupted by a broken back, has studied in the field of Psychiatry. Next year the faculty recommended to you that we be represented at the Yale Divinity School by Paul Harrison, who aims for a Ph.D. in Social Ethics, and that financial assistance be continued for Miss Andreassian. The Rev. Thomas Richards, '40, should be appointed a graduate scholar so that if arrangements for graduate work at the University of Rochester in Sociology can be completed he may take advantage of the scholarships at that institution open to our men.

Events of the Year

On March 21st to 23rd a most successful Conference on the Ministry was held with 93 college men from 43 institutions of higher learning as

our guests. These men came from as far east as Massachusetts and as far west as Wisconsin. This is the fifth time that such a conference has been held and now our embarrassment is in not being able to take care of all who would like to take advantage of this opportunity to face life work decisions under such leadership as we provide. The principal speakers this year were Mr. Maynard Kniskern, editor of the *Springfield* (Ohio) *Sun;* Dr. Herbert King, minister of Grace Congregational Church in New York, New York; and Dr. Charles Ranson, general secretary of the International Missionary Council, New York, New York.

Employers conferences have again been held this year; dinners for church officials from the town and country churches where our students are pastors; luncheons for the city pastors who use our men as assistants. These programs promote understanding and are mutually valuable to the church served, the student, and the administration of the School.

This year's Spring Convocation was acclaimed as the most successful in many years. The New York State Council of Churches joined with us in joint sponsorship. Dr. Harry Emerson Fosdick drew such crowds to the daily chapel services that it was necessary to hold them in the auditorium and even the capacity of that room was taxed by the numbers attracted. Dr. Douglas Steere of Haverford gave the Rauschenbusch Lectures and Dr. T. W. Manson of the University of Manchester in England, the Ayer series. Classes and seminars were held by Dean Baker, Professors Anderson, Casteel, and Nixon, Dr. Earl F. Adams, Dr. Ralph L. Williamson, Mrs. Leslie E. Swain, and Dr. Conrad H. Moehlman. The Alumni Oration was given by Dr. Angus C. Hull, Jr., of Peoria, Illinois. The following alumni officers were elected for next year: Alfred J. Jeffries, president; William F. Davison, first vice-president; Walter O. Macoskey, second vice-president; Jeffrey D. Livingstone, secretary-treasurer; Roland O. Hudson, alumni fund chairman; Harold W. Richardson, alumni orator; Elmer E. Dierks, alternate alumni orator; and Robert N. Zearfoss, chairman of the alumni council.

The First Baptist Church

In September the First Baptist Church began its temporary use of our facilities. The arrangement seems to be mutually satisfactory. Dr. C. Everard Deems, his church officers and workers, and the members of the congregation have been gracious, thoughtful, and cooperative. Rooms on the ground floor were revamped by Mr. Parkes to make attractive and accessible offices for the Church. Dr. Deems has a private office on the third floor. The sexton of the Church makes a welcome and effective addition to our staff and the Church is adequately covering such added

expenses of fuel and light as their being with us entails. There seems no reason why this arrangement cannot go on happily until such time as the Church may have made a decision as to its permanent location and established itself there.

Our Chorus

Our chorus is a unique institution. It is known widely and well for the superb quality of its music. Not so generally is it recognized that under the leadership of Professor Lehman it is a spiritual experience for all who participate in its practice and concerts. Mr. Lehman is deluged with invitations for appearances of the men and only a small percentage of the opportunities can be accepted. This year the chorus has given approximately twenty-five public performances in such places as Niagara Falls, Detroit, Cincinnati, Cleveland, etc., as well as locally.

General Catalogue

Once each decade we issue a general catalogue. It is a time and energy consuming task, as well as expensive. We have been most fortunate in securing the services of former Dean Glenn B. Ewell, who with an added secretary has spent about nine months on its meticulous details. The cost of compiling, printing, and distributing will be in excess of $10,000. Copies should be ready for mailing about September 1st.

Miscellaneous

A review of our infirmary policy seems in order. Smaller institutions such as ours now use a city's hospital services rather than attempting the expensive maintenance of infirmary equipment and nursing care. We have had no nurse for four years. The minor illnesses of our married students are cared for by the families. We should consider the dismantling of our infirmary and the use of its space for other purposes. In this case the section of our catalog dealing with medical care should be rewritten in terms of whatever policy is adopted in this regard.

We can only report progress on the two new memorials within our buildings. The former faculty lounge which becomes the Dean Stewart Lounge is to be redecorated and refurnished. Suitable markings are being prepared for this room and for the Judge Remington Lounge. Also the bronze plaque to give the names of the donors of shares to the Development Fund is in the process of construction. It is our recommendation that the chair of Pastoral Theology be named the Albert W. Beaven Chair of Pastoral Theology. This would provide a most fitting and lasting memorial to our former president.

The increase in the use of our buildings and facilities by the wider community increases each year. The Community School of Religion brought over 700 to our campus on six successive Tuesday evenings in the autumn. Our recreational facilities are in such demand that we must limit the use of the gymnasium and bowling alleys by any one group to one afternoon or evening a month. For the first time this year we are allowing a group of neighborhood children to use these facilities twice a week under the paid supervision of some of our students. The auditorium is used for concerts, many denominational groups are finding it convenient to meet on the hill for conferences and training schools, and individual churches bring workers to the School for dinner conferences and other groups to our beautiful chapel for worship services. Only our out-of-door amphitheater is too little used.

A student-faculty committee has been meeting once a month at Montgomery House. The All-School Luncheons on Thursdays continue to fill the Refectory and furnish a vitalizing fellowship for faculty and student. The chapel program has been one of faculty leadership on Tuesdays, senior sermons on Wednesdays, outside speakers on Thursdays, and whatever is chosen by the student association on Fridays.

Conclusion

From such a mosaic of activities there comes, we trust, a picture of a community with clear purpose. We may run toward our goal with faltering steps. Sometimes, to our dismay, we may find ourselves running in the wrong direction. Nevertheless, we feel a compelling sense of mission. Our search is for the truth as God may reveal it to us through our study of His Word and our fellowship with one another in Christ. We seek to discover the implications of His will for our lives and for the life of humanity. We know well that we can give to others only when we have received ourselves. We can share only what we have achieved. For the richness of our heritage we are profoundly grateful. This has indeed been the school of prophets and saints, as well as of sinners. We have no virtue in ourselves but can pray that the grace of God may still abound to use us to raise up adequately trained and truly consecrated ministers of Jesus Christ.

The Report of the Dean

Oren Huling Baker

FOR THE YEAR 1951–52

I. Enrollment

The academic year opened on September 11, 1951, with an enrollment of 141 students distributed among the three classes as follows: First Year, 37, Second Year, 41, Third Year, 53. Ten were accepted for limited studies as Special Students. Two were added to the First Year Class during the year bringing the grand total to 143. There were 11 withdrawals. Ten members of the Third Year Class completed their studies at the close of the Autumn Semester leaving 122 continuing in course at the year's end. Denominationally, Baptist students numbered 98; Methodists 14; Presbyterians 7; with the remainder distributed among the Congregational, Disciples, Evangelical and Episcopal groups. Nineteen veterans were enrolled. Government benefits for ten of these have expired. Three women were in residence pursuing the regular degree program. Seventy-eight colleges and universities were represented in the student body.

II. Admissions

Procedure in admissions is always an important matter for an educational institution preparing young men and women for the Christian vocations. Our methods, refined by study and experience, are serving us well but are far from being proof against error. Some steps toward further improvement are now under way.

Fifty-eight applications were received during the year. Twenty-six of these applicants have been approved for entrance in September 1952. Three have been given tentative acceptance for 1953; four for 1954; one for 1955. Twelve have been given deferred status pending further evidence of acceptability. Six have been rejected. Five are under consideration.

Among those accepted for September 1952, sixteen are married. Six have children. Sixteen are Baptist in their denominational affiliation; six are Methodist; three Congregational; one Evangelical and Reformed. Twenty colleges and universities are represented in the group. Six are veterans.

III. Guidance and Counseling

Guidance in connection with the individual student's academic programs has been unusually demanding this year on the Dean's time on account of curricular changes and the inauguration of the semester system.

Personal counseling, more intimate than guidance and involving the student's total life-situation, has continued to be a time-consuming responsibility. Faculty disciplinary actions also made painstaking handling of student personal problems imperative.

IV. Placement of Graduates

In January, one-page briefs summarizing the personal background, education and experience of each member of the Senior Class, with an evaluative statement and recommendation, were sent to 38 State Convention and City Secretaries covering almost the entire range of the American Baptist Convention and one Southern Baptist State. These briefs were accompanied by a personal invitation to the secretaries to visit the School and interview the students. The response to this invitation has been about the same as last year.

The next step in placement involved direct approach to churches wherever and whenever openings occurred. Of the forty-two who will be graduated in May, twenty are not yet settled (April 15th) but all are under consideration by one or more churches. The total number of recommendations sent to individual congregations to date is 153.

The terms of settlement for our graduates are not keeping pace with the cost of living but there has been some improvement. The average beginning salary for members of the Class of 1952 who have been placed is slightly above $3000 with parsonage and retirement premium added in nearly every case.

V. Pastoral Changes

The record in Pastoral Changes for the year shows that requests were received from 61 churches and recommendations were sent for 126 alumni. This shows a marked decrease in requests (103 last year), but an increase in number of recommendations per church (135 last year).

VI. Instruction and Educational Administration

The enrollment in the classes of the department of Pastoral Theology, for which I am responsible, during 1951–52 was 159. In addition I have made field visits to inspect the work of four advisees and have held personal conferences with them concerning their problems.

The comprehensive examinations given last year were so unproductive of positive results that the usual counseling for the students' senior year was not given.

The catalogue. Decisions made by the Faculty at the Glen Iris conference in June 1951 made it necessary to publish a special supplement during the summer to publicize the changes. The 1952 catalogue was published in January and incorporated the curricular adjustments and the changes in educational administration.

The two Graduate Fellows and two Graduate Scholars have given a creditable account of themselves in the institutions where they have been studying. Periodic reports concerning their activities and achievements have been given to the Faculty.

The residue of the Baptist Union Fund administered by the University of Rochester and producing an annual income of $1200 now has a balance of $3,566.05 exclusive of principal.

VII. Recommendations

Action is requested on the recommendation of the Faculty that the following Graduate Fellows be appointed, on the terms indicated, for the year 1952–53:

Miss Berjouhie Dikran Andreassian, Class of 1951, Graduate Fellow, to continue study at Union Theological Seminary and Columbia University, with an appropriation of $750.

Mr. Leon Pacala, Class of 1952, Graduate Fellow to study at the University of Louvain, Belgium, under sponsorship of Rotary International, without appropriation this year from the Baptist Education Society.

Mr. Paul M. Harrison, Class of 1952, to study at Yale University, with an appropriation of $1000.

Can the Public Schools Teach "Spiritual Values" Without Instruction in Religion*

THEODORE LOUIS TROST

THE PHILOSOPHY of education in our democracy has been well stated by E. W. Butterfield: "In a republic, public education is not a gift, not a charity, not a contribution to the needs of the poor and unfortunate parents. Its purpose is to adjust growing citizens to a growing world. We educate not to relieve parents but to protect and perpetuate our investment in culture and civilization."[1] The four objectives of public education as formulated by the Educational Policies Commission—*Self-realization, Human relationships, Economic efficiency,* and *Civil responsibility*—each can be interpreted as possessing the values of religion. Likewise, it is affirmed that in the seven aims of education as catalogued by the National Education Association—*health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure time,* and *ethical character*—the religious emphasis is again indirectly present. To hurl the charge that our public schools are godless betrays a failure to understand and appreciate important religious by-products. On the other hand, more often than not, religious values are nebulous and lack a cutting edge. As a result, the schools become, consciously or unconsciously, willingly or unwillingly, a prey to the forces of secularism, both from within as well as without.

What Do We Mean by "Spiritual Values"?

An acceptable definition of the term "spiritual" is one given by Dr. John L. Childs wherein he states: "By spiritual I mean those ways of living and thinking which undergird and contribute to the dignity and worth of human personality. Nothing that degrades the life of the individual man can be considered spiritual; nothing that enriches it can be considered unspiritual.[2] Much has been made by schoolmen and

* Address delivered at the Fall Opening of The Colgate-Rochester Divinity School, September 26, 1950.

[1] Quoted in Moehlman, C. H., *School and Church: the American Way.* Pp. 97–8.

[2] Childs, J. L., *Spiritual Values in Public Education.* P. 1.

others to demonstrate that moral and spiritual values are inherent in the American public school program. Among these values are included: "moral insight; integrity of thought and act; equal regard for human personality wherever found; faith in the free play of intelligence both to guide study and to direct action; and finally, those further values of refined thought and feeling requisite to bring life to its finest quality."[3]

It will be agreed that there is need in the classroom for the cultivation among both students and teachers of good attitudes towards others, friendliness, cooperation, helpfulness, winning friends with kindness, as well as the sense of satisfaction that comes from doing a job well. The cultivation of a sense of responsibility, dependability, getting a perspective of oneself in relationship to others and the realization that one can't do everything and that one must appreciate the efforts of others, find easy classification in the realm of "spiritual values." Children must be made aware that we are expected to do our best even though our efforts are not appreciated by others. Being kind, good, humble, and speaking and doing good to others no matter what their intentions or attitudes may be, living a day at a time (this would probably come at the secondary level), these are principles of mental hygiene and are basic to all good human relations and adjustments. They can be taught in the classroom in group experience, by means of individual guidance, and through appropriate literature in which the characters demonstrate the validity of these truths. All the foregoing are basic to sound education *for life.* They may be called "spiritual values", ethics, principles we live by, philosophy of life, or mental hygiene. There has been a tendency in public education to place more emphasis on the importance of subject matter and passing grades than in thinking of education as the development of personality and the fine art of living comfortably and constructively with oneself and with one's fellowmen. This factor contributes to our lack of moral leadership. How can it be otherwise? Unfortunately, moral leadership has not been a major objective. Instead, youngsters' minds have been crammed with mathematics, science, spelling, knowing the answers—"What did George Washington do?" "Where was he born?" "When?" instead of being concerned with "What kind of a person was he?" "Why was he like this?" "How did you arrive at your conclusion about the type of person he was?" "What incidents can you describe that helped you to come to the conclusion you did about George Washington?" Too much concern is still directed toward the color of Washington's hair or the name of so and so's sister in *Pride and Prejudice.*

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[3] Brubacher, J. S. (ed.) *The Public Schools and Spiritual Values.* P. 2.

It is my contention that our present concern over the state of the nation and of its citizens could be greatly minimized if the efforts of the public schools could be directed toward making the classroom more congenial for the propagation and implementation of "spiritual values." These are demonstrable in every day conduct. They run through and through the fabric of human relationships and the teacher who has insight will capitalize on them, not only in the classroom and playground but also in individual guidance. This assumes, of course, that the teacher's own religious background and experience will have made her aware of these values. Time and thought need to be given to the answers to questions such as these: "How and why do people 'tick'?" "Why do *you* do as you do?" "Are you acting as you should so the most good will result for the most persons?" "How could you improve your attitudes?", realizing that it is possible to change one's whole perspective on a situation by changing one's attitude toward the situation. Children have remarkable insight into these values and like to discuss them. Dr. Ernest J. Chave maintains that "the functional approach, when well understood, makes it possible for teachers with varied religious background to give due attention to spiritual elements in all phases of their work without violating either the spirit or letter of our national Constitution. Religion may be perceived or developed as a normal evaluating attitude in all experiences."[4]

What prevents a more profound conception of education from taking hold of our modern institutions of learning is the inadequate concern of all of us for the spiritual life and failure to provide the setting within the educational process by which sensibilities, discrimination, judgment, and appreciation of values can be cultivated. This is very noticeable in higher education itself. The scientific spirit has been deified to an extent that other values have been relegated to the hinterland of limbo. I do not wish to be misunderstood—factual knowledge deserves a place of pre-eminence, but the learning process should not be confined to this restricted area. Dr. B. E. Meland has said: "Only through a developed and disciplined appreciative consciousness will there be provided values that are to be perceived, appreciated, embraced, and cherished.[5] Religion is most effectively at work when it is quietly and profoundly affecting the thought, life and feeling of students and faculty; when, through encouragement in discrimination, in judgments, in appreciations, in expressions of loyalty, in commitment to ends, it awakens sensibilities in their natures; when through its ministries of beauty, of humble

[4] *A Functional Approach to Religious Education.* P. 34.
[5] "Education for a Spiritual Culture." (In *Journal of Religion.* Vol. 26, no. 2. April, 1946. P. 92.)

acknowledgment of great values beyond ourselves, of contemplating the possibilities yet unrealized in living, it awakens the hunger for wisdom and goodness. Whatever provides conditions within the (school) experience for enabling this patient process to be at work, encouraging spiritual sensitivity and discrimination, will serve to make education creative of a deeper culture."[6]

The achievement of a spiritually responsible culture must be the concern of many groups, working through many channels. But as regards the general culture of the human spirit, this must be spearheaded by education where a fuller sense of the implications of human growth in relation to culture itself may be expected. It is to be assumed here, of course, that the fundamental religious principles have been defined and expounded by sound and vigorous teaching by the church and synagogue.

What Do We Mean by "Religion"?

At the very outset it should be stated that by religion we do not mean what the various churches hold precious for their particular communion. Such a conception is narrow and limited in its scope and must for that reason be excluded. Dr. Leroy Waterman has defined religion as "man's persistent endeavor to adjust the reality within him to the most significant realities without, for the purpose of serving and enhancing the values of personality."[6a] Another definition which embraces far more than the traditional types of religious behavior is that of Dr. J. Paul Williams: "Religion is what a person or group does to keep life moving in line with what the person or group believes to be the fundamental demands of the universe." This inclusive definition takes into consideration both belief and action. It likewise leaves room for a conception of the universe in theistic or non-theistic terms.[7]

Since religious freedom is a private matter we have assumed that it should be unlimited. But religion is both a "private" and a "public" concern, and freedom in "public" religion would make for the disintegration of "spiritual values" as we have known them. They would then be superseded by an "ism" incompatible with the democratic way of life. "Spiritual values" would remain but with a lesser significance. Having rejected "sectarian" religion as too narrow a concept, it should remain under the jurisdiction of the churches and synagogues. On the other hand, it is our conviction that the public schools have a responsibility in regard to "private" religion.

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[6] *Ibid.* P. 100.

[6a] *Religion Faces the World Crisis.* (Quoted in Moehlman, C. H., *The Church As Educator.* P. 176.)

[7] *The New Education and Religion.* P. 8.

All people are religious regardless of their cultural pattern. But orientation in religion in a land such as ours does not make for a concomitant religious orientation. Nor does membership in a church or any other religious organization insure that the individual will have religious convictions. For many churchmen, religion has ceased to be a dominant force in their everyday living. They have succumbed to the appeals of secularism with the result that there has been a widespread acceptance of another set of values with hedonism enthroned in the highest seat. Many Europeans have been enticed by a bewitching Fascism or Communism and to these they cling with a fanatical religious zeal. In our own land, democracy is being assaulted from the left and the right and this in spite of our becoming increasingly liberal. The sixty-four dollar question appears to be, "Can we become liberal fast enough?"

The secularization of American education which began about a hundred years ago was not an expression of anti-religious feeling. Because of the disposition of the various denominations to place their particular tenets above those of other religious groups, it was mutually agreed by them that the public schools should be divorced from all church connections. Horace Mann hoped for a "core" religion—a body of commonly accepted religious beliefs, non-sectarian in character. This goal was never realized. State after state wrote into its constitution provisions prohibiting the teaching of *sectarian* religion in its public schools.

It is a commonplace today to decry secularism as the malignant growth which is gnawing at the vital organs of American democracy. With the phenomenal advance in science and the rise of technology, the religious lag has become pronounced. From many quarters the lament has arisen that our schools have fallen prey to a secularistic ideology. With the former complaint I am in full accord; with the latter I feel constrained to make the qualification that this has occurred unwittingly, for the most part, among the rank and file of teaching personnel, but often deliberately on the part of school administrators who did not wish to create a situation, and by men in high places in our teachers colleges who, having broken with the inherited religious synthesis, now behold salvation resident only in the scientific spirit and in democracy.

Dr. F. Ernest Johnson reminds us that "religion has largely lost its significance for many areas of human activity. . . . Secularism has expressed itself in recent history not by a denial of religion, but by the denial of its relevance to the major activities of life."[8] There are

[8] American Council on Education. Committee on Religion and Education. *The Relation of Religion to Public Education.* P. 1.

those for whom secularism is a complete way of life. For them it has become a philosophy by which the individual may live, as well as one which rejects the validity of all religion in its historical forms. What is alarming is that this virus has infected our public schools and many who come through its halls see little hope save "man's brave and undaunted effort through the ages to save himself from ills and turn them into blessings."[9] Dr. Paul Tillich may be nearer the truth than most liberals would first admit when he writes: "Secular culture has lost an ultimate and commanding *terminus ad quem,* because it has lost an ultimate and unconditional concern."[10] Dr. Charles C. Morrison has stated that "It is the function (of the school) to provide the growing child at each stage of his growth with the knowledge that will initiate him into intelligent participation in the cultural values and the practical responsibilities which make up the life of the community."[11] This goal takes on greater significance if we recognize the role that religion has played and is playing in our culture. To achieve it, the work of the church school, Week Day Religious Education (WDRE) program, and Vacation School must be supplemented in order that *all* children and young people may find self-realization in terms of those things to which universal and absolute values are attached.

Prognosis

Education is for the whole child. Furthermore, I believe that education should be concerned with the study of our *entire* culture. This it has not done. It has justified its procedure on the grounds that the study of religion is prohibited by the statutes of the states. Not so! What is prohibited is the teaching of *sectarian* religion. Some secular educators believe that the injunction against teaching religion, *i.e.*, sectarian religion, gives them the green light for expounding naturalistic humanism in tax-supported schools. There is a place for the teaching of broadly conceived religion in our public schools. It seems probable that the residents of our various communities, being convinced that religion is fundamental to our culture, will urge the schools to teach religion *descriptively.* Students would thereby be made aware of the place of religion in our cultural heritage. They would become informed

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[9] Enslin, M. S., "Dr. Piper's Bible." (In *Christian Century.* Vol. 63, no. 15. April 10, 1946. P. 460.)

[10] "Religion and Secular Culture." (In *Journal of Religion.* Vol. 26, no. 2. April, 1946. P. 86.)

[11] "Protestantism and the Schools." (In *Christian Century.* Vol. 63, no. 16. April 17, 1946. P. 490.)

about religion, and thereby become creators of a new atmosphere in their respective homes and churches, bringing to both an undergirding they sorely need.

Such a program would logically begin in the secondary schools. Spiritual attitudes should permeate the entire curriculum of the elementary school and high school. Pre-adolescent children who want to know about religion from an objective point of view can probably be aided in their quest by parents of a church school teacher if the pupil is enrolled in a church school.

If residents of a community could agree as to what constituted a "core" religion—a common body of religious knowledge—our problem would be relatively simple. However, every shade of religious opinion would be represented by its adherents as worthy of inclusion in the "core." The end result would be chaos.

An alternative proposal is to teach religion *descriptively,* depicting the historical development, the great movements, the great leaders, and the characteristic teachings of the major religions—Judaism (including Orthodox, Conservative, and Reformed), Christianity (including Catholicism and Protestantism), Buddhism, Confucianism, Mohammedanism, Mormonism, Spiritualism, Christian Science, Ethical Culture, and Atheism. Consideration would also be given to the major Protestant denominations. Any member of the class whose denomination had not been discussed could be afforded the opportunity to present a report on his particular sect. Where possible, classes could visit Jewish synagogues and Catholic, Protestant and other churches. (This might also be done on the elementary level.) Arrangements should be made to have a rabbi, priest, or minister present to act as guide and interpreter and to answer questions.

Formal study of religion is usually reserved for college level courses. I believe it should begin earlier for two reasons: (1) only the privileged few go on to college; and (2) it is during the period of adolescence that children become interested in knowing "What's it all about?" and "it" includes religion. Instead of separate classes, religion could be studied objectively in those established classes wherein the subject is relevant, as in literature, social science, art, music, *et cetera.*

A feeling of classroom "togetherness"—a forerunner of community-mindedness—might be achieved through the medium of corporate non-sectarian worship that would develop the element of awe and reverence. Such a venture would require skillful handling so that the sensitivities of the adherents of the various religious bodies would not be offended or sinned against. Non-sectarian worship is just as practicable as is

non-sectarian religious instruction. Factual knowledge needs implementation from other channels. One of these is corporate worship. Non-sectarian worship would give the student greater appreciation for his own service of worship as conducted in the sanctuary and make the experience more meaningful. Ingenuity would be required, of course, on the part of the leader, but there can be no progress without it. Further study of this whole problem of religion in the school may show the need also for a consideration of the metaphysical on a relatively simple basis.

Our teachers colleges can easily add to their staffs qualified persons representing the three major faiths to teach his own religion descriptively. Appointment to these college teaching positions would be on the basis of qualifications and not subject to ecclesiastical endorsement. The cost would not be prohibitive and the returns in responsible Christian or Jewish and democratic living would be incalculable.

Such a program of teaching religion descriptively in our public schools would have to begin *de novo*. It could be tried out in communities having a homogeneous religious background. From here, it could move out to other communities once it had been demonstrated that religion *can* be taught descriptively without doing violence to the religious beliefs of Catholics, Jews, and Protestants as well as of those who embrace no religious affiliation. The religion of the teacher should be of no more concern than her politics or social views. The good teacher will provide for her pupils enriching experiences and these are what count in the life of the individual.

The expected result of this practice of teaching non-sectarian religion descriptively would be to give to each pupil a deeper and fuller understanding of the contribution which religion has made and is making to our culture. It would also make him appreciative of those religions or denominations or sects which are foreign to his thinking. It could well be the means for solidifying the various elements in our society which are so prone to look upon one another with suspicion. The alleviation and eventual eradication of religious, racial, and class discrimination and prejudice may one day be achieved. If so, the public school will be an important factor in bringing about a sympathetic understanding of our fellowmen. Herein lies the strength of a functional democracy!

While many social scientists and academic leaders are among the leading proponents of naturalistic humanism, there are also scientists who are embracing a mystical belief. One of these is Robert A. Millikan of the California Institute of Technology. As his faith becomes the faith of other leaders of our land, the democratic way of life—the Ameri-

can way of life—will stand as a mighty fortress which no "ism" can destroy. Hear him: "Personally I believe that essential religion is one of the world's supremest needs, and I believe that one of the greatest contributions that the United States ever can, or ever will, make to world progress—greater by far than any contribution which we have ever made or ever can make to the science of government—will consist in *furnishing an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism.*"[12]

What organized religion has been unable to achieve may find realization through the medium of our public schools. It should be given its chance, once the legal restrictions have been removed.

[12] Quoted in *Education.* Vol. 64, no. 9. May, 1944. P. 520.

The Meaning of Education*

BY

OREN HULING BAKER

I

Introduction

MY FORMER appearance on this program, taking my turn in the succession of my colleagues of the Faculty, was in 1941, three months before Pearl Harbor. At that time I spoke on *The Christian in the World*. The subject for this evening is different in its emphasis but I hope that it belongs in the same perspective of relevance to our time and task.

At the outset let me disclaim any overt desire to make a case for a particular type or theory of education. I have a theory, a rather simple one, and have assimilated opinions from many sources to which I make grateful acknowledgment, but in this discourse I shall make no reference to the psychologies or the so-called "authorities" in the schools of educational thought. I am much more concerned about the problems to whose solution education ought to contribute in the development of the individual and the direction of society. These two interests, in my view, are complementary and inseparable. This is the only theory or assumption with which I start.

To simplify and make vivid the topics which we shall consider, I have adopted a method which is familiar to this company. I have chosen a text. But it is not taken from the Bible, although some good options are available in that great compendium of basic words for all occasions. My text is a book written by Mr. H. G. Wells, and published in 1918 under the title *Joan and Peter* with the subtitle *The Story of an Education*.

II

The Story of an Education

The scenes of the story cover a period of twenty-five years that begins with Peter's birth date in 1893 and ends with that memorable year of crisis for Britain, 1918, before the armistice. Details must of course

* Address delivered at the Fall Opening of the Colgate-Rochester Divinity School, September 11, 1951.

be omitted, but the principal characters, the early home environment of the children, the national situation, and some complications of the plot are necessary to our understanding of the central theme expressed in the subtitle.

Although one may be reluctant to subscribe to a strict determinism, it is remarkable how much of a child's destiny is relatively settled before it is born. Heredity provides basic constitution and an environment, first mediated through parents, is already prepared. Peter of course was subject to the working of these forces. His parents, Arthur and Dolly Stubbland, were his first teachers. Arthur came to the task of fatherhood out of a Quaker background which had yielded to evangelical interests that swept over England in the Wesleyan movement. The emphasis in his family religion was expressed in more "don'ts" than "dos". It was a faith passed on from one generation to another without renewal and had, in Arthur's time, lost so much of its vitality that he and his sisters, Phoebe and Phyllis, could find nothing in it at all.

Arthur had a substantial inheritance, product of his father's industry but he himself turned against business. So after a spell at Cambridge he adopted art for a career because he thought the world needed brightening up and he needed an outlet for the creative impulse. The interest in art, however, evolved into architecture which, in time, failed to achieve dimensions beyond the building of a sturdy house for himself, a place called Inglenook. He had other interests, some related to public life but mostly to Dolly and the new baby. He took a critical view of much that was going on as the old century closed. The ills of the time he traced to a faulty education.

Dolly came from a different background. Her people lived in the country. Her father was the Vicar of Long Downport. He might have been a liberal in theology. At least he kept all sorts of skeptical books in the house. His two sons went to Oxford. One rose to good position in the Indian Civil Service; the other entered reactionary journalism. The only distinction which the second son attains in the story is his position as the father of Joan, to whose mother he was not married. Dolly began her education at home. She read skeptical books like Renan's "Life of Christ", and dipped into the works of Gibbon, Huxley and Victor Hugo. "In the main her tendency was historical and her temperament romantic. During a certain period of her girlhood, she imagined that she was Caesar's wife. She was present at all his battles and when he received one of his many not altogether fatal wounds, she led the army. She also stabbed Brutus first! She would go to sleep dreaming of Mr. and Mrs. Imperator riding in triumph through the

gates of Rome." When she grew up she wanted more freedom and education. She won the argument with her father and went to study during the Huxley days at the Royal College of Science in London. She met Arthur at an art students' soireé. He looked strong and masterful. She forgot her duty to Caesar and decided to devote her life to art. The marriage was approved by everybody, but there was a dispute about the ceremony, whether it should be civil or religious. The wedding took place in her father's church and the honeymoon was spent in leisurely travel on the continent.

Arthur and Dolly were deeply in love, but there were times when they felt something was lacking in their lives. Peter's birth, however, united them in a new interest. Dolly, with the aid of one servant, soon became absorbed in his care, while Arthur elaborated his theory of education after the fashion of Jean Jacques Rousseau's *Emile*. When Peter was two, Joan joined the family by adoption, three weeks after her mother's death from the effects of childbirth.

Phoebe and Phyllis, Arthur's sisters, belonged to the new age of women. Phoebe had a knack for writing. She published numerous articles and a book clamoring for the vote. Phyllis tagged along. The long reign of Queen Victoria proved something about woman's capacity for public life, but the spinsters forgot that the Queen was also the mother of nine children who, in the day of their majority, cost the Empire nearly a million and a quarter dollars per year. Nevertheless, the aunts exclaimed over Peter and insisted that the children should be brought up the natural way. Rousseau was their man too.

Ultimately, however, the main responsibility for Joan and Peter was to pass into other hands, the man whom Mr. Wells chose to carry the burden of his thesis in the book. This was Oswald Sydenham who in his youth had joined the navy and won the Victoria Cross for bravery in the bombardment of Alexandria during the days when Britain was tightening her control over Suez and Egypt. He picked up a shell which fell on the deck of his ship to throw it overboard. It exploded and destroyed one side of his face. He presented therefore a face with two sides—one his own with a good eye, the other a mass of scar tissue with a glass eye, badge of honor for service to his country.

At one time Oswald had been in love with Dolly but she rejected his proposal of marriage. Whereupon he packed himself off to South Africa where he had an extended period of activity in the colonial development of that region.

One other person played a part in the early education of Joan and Peter—Lady Charlotte Sydenham, Oswald's aunt. Her husband had

left her without children but with a substantial estate and a good income. She lived alone with a maid who was also her *alter ego*. In the story, Lady Charlotte stands for the *status quo* in everything. She rejected the new view of women and scorned the socialistic tendencies of the time. (Few people see the connection between the political freedom of women and socialism. Psychologically, socialism is the application of the mother spirit to affairs of state.) Lady Charlotte also had a healthy fear of Oswald and a strong sense of duty which often required the aid of smelling salts. Above all she was a devoted communicant of the Church of England.

All of these personalities interact according to their peculiar patterns to produce the early environment of Joan and Peter and their total behavior expresses the character of the outside world that was giving birth to the twentieth century. But we need tarry with the story only long enough to answer one further question—how Oswald fell heir to the children.

It happened this way. Oswald returned to England. He visited Inglenook and was graciously received by Arthur and Dolly. The children also accepted him after becoming accustomed to his queer face. Peter renamed him for his beloved wooden doll whose face was badly chipped on one side. He called the doll "Nobby". So when he saw Oswald, he said "Nobby". During the visit Dolly thought Oswald's good eye looked accusingly at her. Old emotions stirred and her relations with Arthur became strained. After a struggle, the children won her decision and she told Oswald the old affair could never be revived. In due time he returned to Africa, while Arthur and Dolly, to heal the breach between them, went on a second honeymoon, this time to the Island of Capri in the Mediterranean. There tragedy overtook them. On a venturesome jaunt in a sailboat, they were caught in a storm. The boat capsized. Arthur and the skipper disappeared almost immediately. Dolly was a good swimmer but she succumbed to the waves a half mile from shore.

When the wills were read at Inglenook, it was found that Arthur had named three guardians, his sisters, and for some strange reason, Lady Charlotte. Dolly had named only one, Oswald. Lady Charlotte was resting on the continent at the time. Oswald was in Africa. The sisters were in possession of the children and proceeded to start their formal education. They placed Peter and Joan in a kindergarten where boys and girls dressed for freedom and school was mostly play.

When Lady Charlotte returned, the battle of the guardians began. She called at Inglenook. She was shocked by the appearance of the

children, especially by the generous exposure of little Joan's legs. Even more horrifying was the fact that neither of the children had been baptized. She made up her mind that boy and girl must be separated but decided to consult her solicitor before acting. He advised against formal litigation, but suggested intrigue.

On the whole, the good Lady made two contributions to the education of Joan and Peter. The first was baptism. By bribery of the maids and the enticement of cookies and trinkets, the children were lured first to her house, then to the little church nearby. The vicar had been instructed. He read the big words in solemn tone. Peter and Joan were solemn too. The vicar was nervous. He had not baptized children so large before. He expected trouble and was not disappointed. When Peter was lifted up to the font and saw the water, he kicked and gave vent to a loud voice, while Joan ran screaming from the sanctuary and shouted to the maid that they were drowning Peter in the church.

While the baptism was not exactly a success, Lady Charlotte was satisfied with the thought that she had tried to do her duty. Her next move came when Peter was ten and Joan eight. She decided the time for separation had come. She arranged to have the children abducted from their own school. Peter was put in uniform and sent to a typical, ungraded institution for boys six to seventeen where there was much mouthing of religion and the rod was not spared. Joan was placed with a widow, a Mrs. Pybus, who lived alone. At the school, the boys instantly re-named Peter. First it was "Simon Peter", then "Simonides". This done, he was challenged to prove himself in a fight. He was doing pretty well, mostly by cowing his opponent with threats (a kind of psychological warfare) when the call to tea interrupted the proceedings and the fight was never finished. But the doctrine of Rousseau had not prepared Peter to live in a straight-jacket, and so the inevitable clash with the headmaster himself came in due time. Peter was severely punished for resisting authority. He solved the problem by running away. The friendly hand of the law restored him to Inglenook before Lady Charlotte could regain control.

During this period, Aunt Phoebe had not been inactive. Indeed it was not in her nature to be passive in any situation. Her solicitor eventually terminated the battle of the guardians. He made an investigation of the deaths at Capri. By the word of two witnesses who, from a high point of land on the island, had seen the accident, he established the fact that Dolly's death was subsequent to Arthur's. Hence her will prevailed. This meant that Oswald was the sole guardian of Peter and Joan.

Thus returning from Africa lame from a wound received in one of many recurrent battles, Oswald found himself beginning life at forty with legal responsibility for the future of a boy and girl, ten and eight respectively. With kindly forbearance, seasoned with rejection of all her ideas, he left Lady Charlotte with her *alter ego* and the smelling salts. The Stubbland sisters continued in temporary charge of the children.

III

Education as the Development of Imagination

Oswald had ideas about education. In an early conversation with Arthur he had seriously questioned *Emile* as the final word of wisdom. He believed that education requires a controlling purpose, and is not just growing up without a sense for meaning and objective; that life without a cause cannot attain rational fulfillment. He believed also that the individual must find that meaning for himself in relations with the actual world and make his career a freely given service whose major reward is the advancement of mankind in some concrete way. For him, the one over-arching purpose was the destiny and world mission of the British Empire. But he was not a blind devotee of a national idol. On the contrary, he was exceedingly critical of much that was afoot at the beginning of the century. Britain had reached the zenith of history, the wealthiest nation in the world on whose boundaries the sun never set. The "Diamond Jubilee" of the good Queen in 1897 was still a triumphant memory. All of the Dominions had paraded in London in a panoply of color and power, culmination of the statesmanship and conquests of Gladstone and Disraeli. The little island had become a great brain of enterprise operating a network of sea lanes that circled the globe. The common man lived out of a largess of good food and raiment, though poverty was far from absent. The London slums were notorious. The labor movement in reaction was developing leadership. Oswald sensed new forces at work. The first Chamberlain was Colonial Secretary. Balfour had come, Asquith was in the offing and a stocky Welshman, Lloyd George, was moving into politics on a wave of liberalism. To keep the good times, protectionism was being advocated by men high in government. "Make the foreigner pay" was their slogan. Oswald, an ardent free-trader, was opposed to these trends. Dimly he saw the handwriting on the wall in the "coarsening of the Imperial idea". The Empire must be preserved but the conquered peoples must be developed for their own sakes also. Exploitation must at least be enlightened and the model of the Thames ought to become a pattern

for a world order. In such perspective he went forth to find schools fit to educate a boy and a girl for their rendezvous with British destiny.

He made the rounds of the secondary schools like an African explorer testing the ground he walked on before he trusted it. His mood alternated between hope of finding what he wanted and anger at what actually existed. He put the headmasters through a catechism of his own devising. "What sort of boy are you trying to make? How will he differ from an uneducated boy? I don't mean in manners; I mean how will he differ in imagination? Yes—I said—imagination. Don't you *know* that education is building up imagination . . . . Then what is education doing? Why Latin and Greek? Do you expect my ward to read or write or speak these languages? You want these lads to know English? Then why isn't Chaucer good enough? What will my ward learn about Africa and India? Are there any Indian boys here? How about Garibaldi and Italy, Germany, Russia, Spain and the others? How about Darwin, anthropology and British labor? How much of the world do you bring into the classroom?" Then would come the climactic question: How about leadership for the Empire? "The Empire—our reality. This greatness of ours beyond the seas." The schoolmasters were stumped by that one and bluffed an answer. We hope to "engender a general goodwill" one of them said.

After these ventures, Oswald often reflected upon Germany. Here was a nation, ruled by William II, grandson of the English Queen; a nation fenced in and pressing against its boundaries; a nation nurtured on the "blood and iron" of Bismarck, efficient, and educating its youth with a sense of destiny. No, Oswald did not want that for Peter. Neither did he want the manners of the English gentleman bred in schools which housed intellectual laziness in Tudor and Gothic styles. The architecture impressed him but he saw the sham of it all. It was a mask to hide internal emptiness, confusion bordering on chaos, the counterfeit of reality. Boys walled in were fiddling with the classics while fires destined to burst into world conflagration smouldered under their feet. Oswald wanted education for civilized living; for the conquest of man; for a family of nations of which Britain stood as the symbol. In this the classics would have a place, but what was needed most was an organizing purpose, the drive of meanings which make learning more exciting than the pleasant games of which a boy dreams while he studies Latin in a cloister.

Oswald, of course, could not find a school made to order. He thought of a tutor but immediately rejected the idea. He had a profound distaste for solitary education. To him a tutor was a kind of mental maid

or valet. "A man who is cheap enough to devote all his time to one boy can have very little that is worth imparting to anybody." Besides "education is socialization . . . the process of making the unsocial individual a citizen. Individualism is after all a by-path in the history of life. Every mammal begins by being dependent and social; even the tiger comes out of a litter. The litter is brotherhood. Every mother is a collectivist for her brood. A herd, a tribe, a nation is only a family. All our education is a prolongation and elaboration of family association, forced upon us by the continually growing danger of the continually growing destructiveness of our kind." With such thoughts, Oswald chose White Court at Margate for Peter because the headmaster there had more sense than he could find elsewhere. For Joan, Aunt Phyllis selected Highmorton, private school for girls.

The schoolmasters of course had their defenses. Their curricula were determined by the universities, by what Oxford and Cambridge demanded for the entrance examination. The statement which appealed to Oswald most came from Mackinder of White Court. It expressed the honest frustration of a liberal mind trying to work in a system that enslaved his powers. Of particular interest was Mackinder's comments on religious teaching. Oswald had said that his wards were "practically Godless". This was an inference from an early conversation with Joan when she had the initiative. "Mrs. Pybus said", Joan remarked, "that everyone who doesn't believe there's a God goes straight to Hell". "I don't believe there's a God . . . and Peter *knows* there isn't." Oswald mused and asked "Do you think Peter has looked everywhere?" Then he saw the real point and added, "One thing is sure, Joan, there is no Hell, which is a pity, because it would be nice to think of this Mrs. Pybus of yours going there. There's nothing more dreadful than the dreadful things *in* life." Joan was silent for a long time and then came up with one of those unanswerable children's questions that stops all conversation. "But if there isn't a Hell . . . what does God do?

Mr. Mackinder took up the subject. "If a little boy", he observed, "has grown up in a home, in the sort of home which one might describe as God-fearing, if he has not only heard of God but seen God as a living influence upon the people about him, then—then I admit, you have something real. He will believe in God. He will know God. God is a faith. In men. Such a boy's world will fall into shape about the idea of God . . . . For all other boys, God, for all practical purposes does not exist; . . . . and if he is to come into their lives at all he must come in from the outside—a discovery like a mighty rushing wind. Until that happens you must build the soul on pride, on honor, on the

decent instincts. It is all you have. And the less they hear about God the better. They will not understand. It will be a cant to them—a kind of indelicacy. The two greatest things in the world have been the most vulgarized. God and sex. If I could have my way I would have no religious services for my boys at all." My Sycamore, Oswald's solicitor, who also had a layman's idea of religion and education, put the issue more bluntly to Lady Charlotte one day. "Schools which have no claims to any other merit can always pass themselves off as severely religious. Perhaps the truth is that all bad schools profess orthodoxy rather than that orthodoxy makes bad schools. Nowadays, it is religion that is the last refuge of a scoundrel."

Oswald was always prospecting the schools ahead of Peter. Next he chose Caxton which had scientific laboratories and a geological museum. It seemed good to see some of the world imported into a school. Cambridge and Oxford were put through the sieve of the catechism. At St. Giles College the interview was with the senior tutor who brought up something new. "Have you seen Ruskin College founded by Vrooman of Chicago? Surely a good Teutonic name from Chicago is modern enough to satisfy anyone", said the tutor. "It is a college of real workingmen of the Trade Union leader type, the actual horny-handed article." Oswald was interested and investigated but found Ruskin shriveling up like a shrub transplanted from foreign soil, unable to take sustenance from the new habitat. Finally he settled for Trinity and Peter began to dig deep into studies of biology. He had always wanted to know what was inside of cats and canaries. Joan entered Newton Hall a year later to counteract the mischief which feminine illiteracy can do in the world, especially at state parties where great affairs are negotiated with foreign powers. But mighty forces behind the scenes were pushing the nations toward August 1914. Before graduation came at Cambridge, the grey armies of Cousin William were marching into France. Peter joined the air force and Joan the "Woman's Auxiliary". It was Peter's fate to be shot down and hospitalized. He recovered and was reassigned to other air duty over London. Again he was shot down and placed on inactive duty for the remainder of the war.

IV

Summary of Implications

In this resumé of a story that consumes nearly 600 pages, I have taken some liberties with the text by selecting certain episodes for

emphasis. It remains now to bring together in a kind of summary and focus some of the implications related to the meaning of education.

First of all it is clear that education is a process including all the experiences of the individual from birth onward. It is also clear that basically education is nurture as Horace Bushnell suggested a century ago. Education is not synonymous with training, a term we have taken over from Pavlov and animal psychology. We train dogs but we educate children. Human beings are fed by their relations with their kind and the world, and these are organized internally to produce the mind just as food is synthesized to make body cells. Of particular importance are the child's early relations with adults. Peter at four had already become a keen observer of people. On the occasion of Lady Charlotte's first visit to Inglenook, he noticed that she had a conspicuous "whisker" growing in a little red mole on her cheek. In that he was identifying an object by the marks which differentiate it from other similar objects. This is the basis of definition. When he saw Oswald's face, he instantly connected it with the battered wooden doll. This is an achievement of very great significance in the story of the mind. When a child notes identities in different objects and puts them together in verbal symbols he has engaged in abstraction, or generalization. In this we have the insight of the poet, the hypothesis of the scientist, the concepts of the philosopher. To put it bluntly, when Peter said "Uncle Nobby", he was implicitly poet, scientist, and philosopher. It is this capacity for abstraction that makes man man. Education is "building up imagination".

A second focus of our thought pertains to the two crucial problems which must be solved in some way by all human beings—the problem of vocation and the problem of love. Self-preservation and the perpetuation of the race are Nature's inescapable imperatives. To use a figure, they are the two basic chords which structure the foundation of the song of life, uniting man and woman in the quest of an ultimate harmony to be made out of the two most distinct opposites in the world. It is here again that we discover the uniqueness of man, speaking generically now. This harmony does not exist ready-made in the instincts as in the ant and the bee, or the pack and the herd. The instincts in us provide only the drive, the primordial energy for our venture. We must *learn* to be human. That is our glory and our hope. Our frustration is that we stop learning when the comforts of success overtake us. To learn or not to learn—that is the ever-recurrent question.

Love and vocation are not learned in transmitted formulas, though they may be helped by them. Reverting to our figure, one must take

the basic elements and try them out in various combinations until one finds the right key, the key that will most fully express the latent music in the soul. This is what goes on in adolescence, gateway to adulthood. It is at this point that I pay high tribute to Mr. Wells. In his chapter on adolescence he achieves by the insights of the artist something beyond anything I have found in the formal psychologies that deal with the subject. Peter and Joan, of course, are shaped to a story, but they are real boy and real girl, and never more real than in their struggles to find an aim and a mate. They came to these problems at the beginning of the post-Victorian age. Silence and taboo were going. Feminism was well on its way, fostered by Susan B. Anthonies like Aunt Phoebe. Co-education was gaining ground. Sex was being discussed, albeit still furtively and in distorted social contexts. Peter is pictured as the conventional male, dominant, sure of himself, ready to take the liberties the new type of girl allowed, though never quite without honor. He goes from "date" to "date" and finally to a "steady" which the reader hopes he will not marry. It is with Joan, however, that the author attains the magnificence of art and reality. She has everything—physical beauty, a figure to catch the male eye and make it blink, grace, social charm, and mental vitality. The record is a cardiograph of the beating of a girl's heart with all the familiar alternations of hope and despair. The final crisis came when on a party date with a man somewhat older than she, and whom she had known for some time, the pair detached themselves for a walk alone. The man became bold and direct. He ended by telling her that he knew her father, and that she had been born out of wedlock. He thought it was wonderful that in her own origin she had defied the conventions of society—excellent example of how instinct rationalizes itself to gain advantage. Joan drew back from the abyss. From snatches of conversation at home she had sensed that there was a difference between her and Peter in the family relations. She had concluded that she was his half sister. So after the party, she hastened to Aunt Phyllis. She asked for the truth and got it, a long delayed duty of the good Aunt.

Joan was now nineteen. She had to take her bearings anew. She remembered the new philosophy a chum at school had expounded. The gist of it was: a girl must pick her man, not just wait for him to come around. Peter, she felt, had always been hers, but he had the feelings of a brother and now seemed settled on another. Nevertheless she planned her campaign and, after Peter was wounded in battle, won it. Thus adolescence negotiated the rapids and moved into the quieter but still difficult waters of adult responsibility.

With respect to vocation, the great truth is that purpose absolutely controls and involves more than competency in an occupation or profession. One must live responsively to all social relations as a citizen. There is a vocation of man that transcends all particular jobs.

Oswald sat one day on the steps at Cambridge engaging in a most poignant and searching meditation on the fate of the Empire. As I read the passage, I recalled a brilliant essay written early in the century by Woodrow Wilson, one of the greatest teachers Princeton ever had. Mr. Wilson was discussing the way a young man "finds himself", a phrase much used at that time in thinking about the problems of youth. Well, "how does a young man find himself?", he asks. The answer is simple: by discovering his relations to the world. I remember when that happened to me. It was during my first year at the old Seminary on Alexander Street. It came in a course called "The Social Basis of the Christian Life". The main assignment was to write an analysis of the socio-religious philosophy of Walter Rauschenbusch who had entered upon immortality the year before I began my studies. The little tidy world I had lived in before the war had gone to pieces, the church with it. Rauschenbusch helped me to put it together again, not by picturing religion as a secluded hope under a Gothic arch but by showing its active relevance to the affairs of men "where cross the crowded ways of life". That was my orientation. Others played important parts in my education but it was from that vision that I drew incentive to study and to think.

A third focus in our thought relates to teaching. The teacher stands in the direct line of succession to parents, though he can never displace them or change what they have done. But if a teacher is to do a good job of nurturing he must have something in his larder. He must be a well-stocked mind himself. He must know the field which his contract with a school requires and the sources of that segment of knowledge for which he is responsible. But here we face a danger. Modern teachers have become the victims of a necessary evil called specialization. Sometimes I think our schools are like the assembly line in a factory. The student is passed along, so to speak, from one specialist to another, given the treatment prepared for him at various stages, and finally polished off with a diploma or a degree. Specialization as a kind of division of labor needed in formal education is not bad, but it may degenerate into a disease called specialism. That is to say that a specialist may become malformed mentally by eating too much of one thing, just as a man can become malformed physically by eating too much of one thing, carbohydrates, for example. In the latter case he develops a

bulge in his mid-section, in the former, a bulge in his head. Sometimes a compensatory act of nature, to maintain some semblance of physiological symmetry, produces a bulge in both places. The symptoms of this disease, specialism, are easily recognized. It begins by isolating a segment of human knowledge which is enhanced by a Ph.D. dissertation. In its acute stage, the victim becomes progressively blind to everything not represented in his specialty. If unchecked the disease will finally attain malignancy in the obsession that the specialty contains all the knowledge a student needs, or the most important knowledge. This is also the communicable stage of the disease and may produce an epidemic of little bulges growing all over the campus. One of my associates in a workshop on theological education at Evanston two years ago called this tendency "departmental imperialism". Like all imperialisms, if we may suffer the exaggeration for a moment, it plays havoc with freedom. Surely teachers, of all people, should know the plain lesson of evolution and anthropology. It is the specialized animal that becomes extinct, that finally succumbs to its own "trained incapacity", to use the phrase of Thorstein Veblen. Man has attained his place in nature because he restricted specialization to one organ, namely, the foot. This had to take place if he was to walk erect. The erect position, by force of gravity, shaped the primate skull into more globular form and made room for the brain to grow. Man is a generalized animal, which means that with the bigger brain he has learned to make the old tools do better work. It is this fact that makes freedom so important to him. He is constantly impelled to express himself in newer and better ways. Hence the cry "Give me liberty or give me death", a saying whose true origin is more psychological than political. Specialism means subjection to the experts, to authority, enforced limitation, restricting imagination. Oswald listening to the sales talks of the schoolmasters wryly remarked "You believe in your schools for the same reason a cobbler believes in leather. It's what you have in stock."

Sometimes an educator does another peculiar thing. Uncertain and confused about his aims, but desiring to justify himself and win his patrons and pupils, he undertakes to show how well what he is offering is adapted to their good. This self-conscious approach has the absurdity of a host who, with his guests at the dinner table, would give a lecture on the virtues of the food before them. "See this dish," he says. "It has vitamin A—good for you! That has vitamin B. Over there are C and D, and then come X, Y, Z! This curriculum, you see, is the Alpha and Omega of everything that will make you sound and whole." The wise teacher will forego all this. His watchword, if he

has one, will be the invitation of the Psalmist, "O taste and see!" It is no accident that the phrase, "good taste", has so often done duty in designating a discriminating and educated mind.

Another matter connected with teaching should be mentioned. In former times, teachers talked about discipline, an excellent word, but it fell into disrepute because it came to represent the arbitrary imposition of the teacher's will upon the pupils. Nowadays we have a better way of looking at the problem. The whole subject can be covered by saying that it is the teacher's obligation to see that the pupil learns up to his maximum capacity. I remember well the occasion that taught me this lesson. I was teaching a course in the Bible to a class of high school juniors many years ago. When the end of the term came and I had to set down the grades, I was puzzled about one boy who had been present every day and had put forth real effort, but whose work was much below that of all his classmates. I went to the principal and put the matter before him. His reply inspired me. He said "That boy has an I.Q. of 80. He is the third child we have had from that family. When the problem came up with the first child, our faculty met and discussed it. We decided to let him go on, and *if he did his best,* we would graduate him." There are teachers who would be shocked at the thought of giving the same kind of diploma to the dull pupil and to the bright one. The criterion of this principal, however, was that *both must do their best.* Only a neurotic perfectionism can disagree with that. Did not the Great Teacher say something about requiring much of him who hath much, with the implication that he who hath little, of him little will be expected? Long before our mental testers appeared on the scene, did not Jesus, in a simple story, classify the types of human minds—the dull, rigid, unresponsive mind; the shallow mind, content with superficialities; the conglomerate mind ruled by the passing fancy of impulse and emotion; the integrated, rational mind bringing forth *thirty,* sixty, and a hundredfold? Can any modern psychologist do better than that? Long before we developed our caste system that makes a cult of scholars and deceives students with grades, diplomas, and degrees, did not Jesus set up a single standard by which to judge the ultimate, living product—"By their fruits ye shall know them"? I am inclined to think that we cannot improve upon Jesus as an educator. Teaching is art and science is only its handmaid. For me the whole issue of the teacher's responsibility can be put in a sentence which survives from an address given by a young minister to high school students more than forty years ago. He was talking about friends and ended by suggesting that our teachers are

our best friends. We had some misgivings about that at the moment but he clinched the argument by defining a friend. "He is my friend," he said, *"who makes me do what I can."* Being that kind of friend, however, requires much more pains, much more skill, much more conscience than assigning to a student one of the first six letters of the alphabet with a plus or minus here and there, or choosing some figure from a probability curve. It is in our grading systems that we see much of our educational ineptitude. There is no other problem that makes me sit down oftener to repent in sackcloth and ashes. No teacher is competent to judge a student's educational progress if he cannot appraise his own contribution on some basis other than an inventory of what *he* has in stock.

But it is easy to exaggerate the role of the teacher in education. Oswald interrogated Peter about his teachers and found most of them wanting. Many of the important questions in the minds of youth, he observed, are not mentioned in the classroom. Peter, however, had his own views on the subject. "The masters are there", he said, "and a boy ought to use them", and then he added, "after all it's the *school* that educates." That's a fine point. A school is more than classrooms and teachers. It is a learning situation which involves access to books, the clash of minds in clubs and fraternities, and last but not least, the give and take of that great American institution, the "bull session" which goes deep into the night and fills the crevices of the curriculum, sometimes with froth, but often with solid meat and drink. He's a poor student who wants his teachers to give him all the answers, or to give him direct answers at all. That's living by authority and chaining imagination. Let boys and girls, particularly young people, eat well of the curricular menu and then exercise their own mental muscles to keep the fat off the brain.

One other episode in Mr. Wells' story will have special interest for this audience—how Peter came to religion. Mr. Mackinder of White Court had said that if a child does not see God in the actual relations of family life, he cannot know God at all except from the outside, through discovery "like a mighty rushing wind". That was what happened to Peter. In his delirium at the hospital in France, he met the Lord God and had a long talk with Him. Like Job, he chided God for his poor management of the world. Why "this appalling waste —the waste of material, the waste of us, the waste of everything. There's no sense in it all. Why don't you exert yourself", said Peter. The Lord God listened patiently and replied, "If you don't like the world, change it, and if you haven't the will to change it, you have no

right to criticize it. I have given you freedom, but in fairness to all, I have made the man in Potsdam free too, and he has ideas about changing the world. Exert *yourself"*, said God. It was a long discourse but Peter finally came out with the idea that God is the Great Experimenter trying to educate man, but men are indolent and lack imagination. They become bored by peace, surfeited with comfort, and take to war to satisfy the instincts. In the day of false success they stop learning. We can never have world peace until we have a world purpose uniting the nations in the vocation of man. Peace is not an end itself.

Here our thought comes to the final issue. In this venture, I stood with Mr. Wells at the dawn of the century contemplating the fate of the Empire. Then, somewhat in his mood, I meditated on the situation a half century later, 1950. Where is the Empire now? Where the pound sterling that once set the standard for the markets of the world? Where the table of Victorian plenty? These questions opened other doors of history. Israel was taken captive in 586 B. C. Alexander's empire faded. Rome fell. Now Britain in decline. But I looked again. From the dreams of the prophets of the Exile came Jesus. Socrates, Plato, Aristotle, Pericles made Greece the teacher of the West. Out of the shadows of the Dark Ages rose Augustine's "City of God". Now through Chaucer, Shakespeare, Ruskin, Arnold, and a hundred kindred spirits—statesmen, jurists, historians, scientists—Britain enters immortality. *Paradise Lost* is regained in the insight of the seers who

Assert eternal Providence
And justify the ways of God to men.

Though physical boundaries may contract and disappear, there will always be an England in the imagination that gave birth to the "Parliament of man, the Federation of the world."

And now emerging from adolescence, power-conscious America is sorely tempted to take the age-old path of imperialism. The test of history is at hand. Probably no nation ever received a richer bounty from the hand of God than ours, or developed its resources with more ingenuity and wasted them with greater profligacy. When the day of our material decline comes, as it surely will, what will we have taught the world? What will survive? That is the question. We know the answer, but can we live by it? Man made in the image of God is spirit and only the things of the spirit outlast the corrosion of time. The last great challenge that comes to men and nations is the challenge to overcome success. That requires imagination. Education is the conquest of the instincts by the development and refinement of imagination.

Annual Report of the Librarian

Theodore Louis Trost

May 1, 1951–April 30, 1952

To the President of The Colgate-Rochester Divinity School:

I have the honor to submit herewith my annual report as Librarian of the Divinity School for the year ending April 30, 1952.

The seminary library is the center in which detailed records of all that has been accomplished in the field of religion are not only assembled, but these records are also reduced to order by bibliography which is, functionally speaking, but the systematic process by which man finds his way about in the world of books that he has created. Nor is the seminary library merely a reservoir of information from which one can draw at will the particular facts and ideas that one needs at the moment. It is, in itself, a potent educative agency.

The library should be the coordinating center of the institution. It has been described as "a place from which ideas which call for action should radiate to the departments of instruction, not simply a place where ideas originating with the departments converge."

The librarian's task as I see it may be listed as follows:

(1) To provide the necessary books and periodicals.

(2) To make sure that the physical plant is administered in such a way that it will yield a maximum of service and comfort at a reasonable cost.

(3) To surround himself with the necessary assistance in the form of a trained personnel in the particular skills required.

(4) To furnish interpretive apparatus in the form of catalogues, classification systems, and bibliographic aids which will lead the student and faculty member to the information and knowledge they seek.

(5) And to integrate all the activities of the library with the teaching process of the seminary.

To do this requires that the librarian be familiar with educational method and understand the teaching process, its aims, objectives, and difficulties. Only by understanding what the professor is attempting to do, will the librarian be able to fit the library and its resources into the educational pattern of the seminary in such a way that its contribution will have the maximum effect.

A theological seminary earns its reputation not upon what it does *for* its students and alumni but rather upon what it does *to* them. In this the seminary library plays a major role, and, under the Greater Development Program of the Divinity School, will play even a greater role.

Acquisitions

During the past fiscal year the number of accessions amounted to 1,122 volumes of which 135 were gifts and 246 were bound periodicals. Total accessions as of April 30th, 1952, number 90,322 volumes. Added to this figure are some 20,000 volumes in the Samuel Colgate Baptist Historical Collection, bringing the total number of volumes in the library to 110,322 volumes.

Dr. Hal Earl Norton, minister of the First Congregational Church of Baraboo, Wisconsin, who two years ago presented to the Library his collection of the *Lyman Beecher Lectures on Preaching,* and who last year gave us his collection of the *Warrack Lectures on Preaching,* has again presented numerous books in that field to be added to the "Hal Earl Norton Memorial Collection" which is housed in the Reading Room.

The outstanding addition to the library is a copy of the "Bruce Roger's Bible" which was presented to the Divinity School by Mr. B. D. Zevin, president of the World Publishing Company of Cleveland, Ohio, and by Mr. J. Roy Albany, a member of the Class of 1944, and a business associate of Mr. Zevin.

Cataloguing and Classifying

Miss Sayre reports that a total of 843 titles were classified during the year. The 4,019 cards filed in the official catalogue represent 2,866 new cards, 795 temporary cards, and 358 replacements. In addition, 1,229 cards were filed in the shelf list catalogue (885 new cards, 332 replacement cards, and 42 miscellaneous cards), or a grand total of 5,378 cards filed.

Repairing and Binding

Miss Cook's report indicates that 1,626 books were marked or remarked during the twelve months period. The number of periodicals bound commercially amounted to 246. Thirty-four volumes were bound in red rope board in our workroom. The repairing of damaged and worn books is also a responsibility of Miss Cook as is also the filing of Library of Congress proof sheets, and the maintenance of the

Divinity School *Scrap Book* for the Public Relations Department. She also serves at the Loan Desk each noon hour during the school year. This is all done on a half-time basis since Miss Cook likewise devotes half-time to the Colgate Baptist Historical Collection.

Service

Use of the Library and Reading Room continues to grow. Circulation figures which a year ago showed an increase of 16%, amounted to 17,544 volumes, or an increase of 5%. The total number of overnight reserve books amounted to 5,628, or an increase of 19%. The number of closed reserve books circulated increased from 5,006, to 6,807, or 26%. The large number of books kept on closed reserve has added greatly to the duties of the Loan Desk librarian, Miss Eleanor M. Lussow, who is also charged with the reference and circulation responsibilities. This she did effectively without the part-time assistance which was formerly available and should be restored. Evening attendance which showed an increase of 29% a year ago, rose from 3,265 to 3,829 persons, or 12%.

Staff

There have been no changes in the regular library staff during the past year. Miss Ethel F. Sayre, our cataloguer, continues to serve well in a part-time capacity. Miss Eleanor M. Lussow, reference librarian, continues to render helpful service to members of the student body, the faculty, and the public. In addition, Miss Lussow is charged with the responsibilities of the Loan Desk, including the keeping of circulation statistics.

Mrs. Dorothy H. Robinson (Mrs. Donald A. Robinson) has again served as typist and secretary. The position of part-time assistant at the Loan Desk remains unfilled because of continued inability to obtain a suitable worker.

Student assistants include Messers. Nicholas G. Sileo, stack clerk, and Robert J. Lacker and William Hayes as evening Loan Desk assistants. Mr. Hayes was appointed in September, 1951, succeeding Mr. Louis A. Sealey who did not return to school in the fall. In January, 1952, Mr. Lacker found it necessary to resign and his position has since been filled by Mr. Richard A. Fitch, a second year student.

Exhibits

The Library cooperated with other libraries and agencies to make possible a unique exhibit on church art entitled "Church Art Treasures

in Rochester" which was on display at the Art Gallery in October of last year. The exhibit was sponsored by the Council of Church Women of Rochester and Monroe County. Members of the Jewish, Roman Catholic, Orthodox, and Protestant communions participated in making the display possible.

The current display is one of Bible manuscript leaves, Bibles in translation, and the "Bruce Roger's Bible" referred to above.

Looking Ahead

Once again it is recommended that definite plans be undertaken for the completion of the stack room in order to house more suitably the Samuel Colgate Historical Collection which is located temporarily on the lower level of the stack room. The regular library collection is rapidly becoming over-crowded while the Historical Collection continues to expand. The problem of space has become steadily more pressing. It was recommended last year that the amount of $5,000 be set aside annually for the next several years for the purpose of completing the stack room. Such a recommendation is made again at this time.

It is my conviction that our Divinity School should provide honor studies for those students who have shown intellectual ability and demonstrated initiative and willingness to accept responsibility. The purpose of such honor work would be to stimulate and develop self direction in the students who are qualified to acquire it. After two years of prescribed courses it appears that the third year would be the logical time for such students to engage in a program of individualized education under the direction of the faculty. The resources of the library would play a major role in such a program—a program that might well play an important role in the Centennial Development Program of the Divinity School.

Finally, it is hoped that a series of lectures on the use of the library and in bibliographic training be provided for first year students. Such lectures at the beginning of the seminarian's course would prove helpful not only to students in the preparation of papers but likewise to members of the faculty charged with reading the assigned papers.

In conclusion, I desire to express my gratitude to members of the library staff who have carried on so well their respective tasks under conditions that have at times been difficult.

Annual Report of the Curator

Theodore Louis Trost

May 1, 1951–April 30, 1952

To the President of The Colgate-Rochester Divinity School:

I have the honor to submit herewith my fourth annual report as Curator of the Samuel Colgate Baptist Historical Collection for the year ending April 30th, 1952.

The Collection received 626 copies of State *Annuals,* Association *Minutes,* Society *Reports,* and college catalogues which have been recorded and filed. Over 250 periodicals, foreign and domestic, are regularly received as well as fifty-six Baptist church school publications. Exchanges of duplicate material have been continued with several college and historical libraries. The amount of correspondence in connection with the Collection continues to grow, including requests for geneaological information.

It is gratifying to note that an increased number of students have made use of the Collection during the present school year. Among the persons doing research work were the Messers. Anderson and Knight of McMaster University who spent a week working in the Collection in the preparation of a history of early Baptist Mission churches in Canada. Dr. and Mrs. L. E. Froom of Washington, D. C., spent three days carrying on researches on Prophecy as found among Adventists, Millerites, Mormons, and other sects. Thirty items were photostated for further research. Mr. Duane Davis, a graduate student from Alfred University, spent three days working in the Collection gathering material and the lives and activities of early Baptist leaders. The Reverend Shields T. Hardin, minister of the North Orange Baptist Church of Orange, New Jersey, spent two days collecting biographical data on the pioneer members of the Colgate family. The 1952 Convocation preacher, Dr. Harry Emerson Fosdick, expressed interest in the Collection and upon seeing it stated that he was "glad it was here since it would now be more available for research."

Miss Cook continues to serve as assistant in a half-time capacity, giving half-time also to the library. Except for the assistance of Miss Janice Carter during the summer months and that of Mrs. Y. T. Z. New during September and October, 1951, very little additional help

was available. The services of a part-time typist and some student help is urgently needed. In the Librarian's report to the President, the completion of the stack room is again recommended in order to provide a more suitable housing for this most valuable Collection.

Alumni and friends of the Divinity School are urged to take an active part in helping to keep the Collection up to date in order to assure its usefulness to posterity.

The Baptist Education Society of the State of New York

Colgate-Rochester Divinity School

TREASURER'S REPORT

As of April 25, 1952

FREDERICK A. PIOTROW
Treasurer

SECURITY TRUST COMPANY
Fiscal Agent

LINCOLN ROCHESTER TRUST CO.
Investment Supervisors

MILLER, FRANKLIN, McLEOD & COMPANY
Auditors

ACCOUNTANTS' CERTIFICATE

We have examined the books and records of the Baptist Education Society of the State of New York for the fiscal year ended April 25, 1952.

The Securities and Mortgages were verified by a certified detailed statement from the Fiscal Agent (Security Trust Company), cash on deposit by direct communication from the banks.

The disbursements were substantiated by approved vouchers, and are in agreement with the financial books.

The receipts from Investments were recorded on the books as reported on monthly statements of deposit from the Fiscal Agent, Security Trust Company. The receipts from rents, tuition and miscellaneous sources were not verified in detail, for record of each item. We did make a test of receipts as recorded in the receipt book to cash book and daily deposits with Bank.

It is our opinion that the Balance Sheet, and supporting schedules, properly set forth the financial condition at April 25, 1952, and the operating results for the fiscal year then ended.

MILLER, FRANKLIN, McLEOD & COMPANY
Certified Public Accountants

TO THE MEMBERS OF THE BOARD OF TRUSTEES,
THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK.

Gentlemen:

During the past year the funds of the Society increased $122,208.48, as follows:

Endowment Funds			+ $18,977.75
Gift to Rauschenbusch Lectureship Fund	+	$100.00	
Loss on securities sold	—	14,327.25	
From Current Funds for Reserves	+	33,205.00	
Total	+	$18,977.75	
The Centennial Development Fund			+ 120,548.16
Current Funds			— 17,317.43
Student Deposits (schedule 5)	—	1,683.19	
Current Restricted Gifts (schedule 5)	—	703.75	
Unexpended income from Restricted Endowment Funds (schedule 5)	—	512.60	
Designated for non-recurring 1952 Expense (schedule 5)	+	13,100.00	
Retained Current Income—transferred to Endowment for investment	—	27,585.00	
Current year's operating income (schedule B)	+	67.11	
Total	—	$17,317.43	
Total Increase of all funds			+ $122,208.48

Exclusive of the increase in The Centennial Fund, which is of course expendable, very minor changes have taken place in the composite picture of the other funds.

The decrease in Current Funds with the accompanying increase in Endowment Funds is mainly the result of transferring temporarily idle, but earmarked, funds from Current Funds for purposes of investment. This will result in a slightly larger investment income.

Increase of $120,548.16 in The Centennial Fund is represented by:

Receipts during the year		
Gifts	$153,451.35	
Interest on unexpended balance	4,466.00	$157,917.35
Disbursements during the year		
Campaign Expense	9,307.19	
Development Program	28,062.00	37,369.19
Net Increase		$120,548.16

The Society's income and expense for the year were fairly well in line with the forecast made at this time last year. At that time operating income (schedule B–1) was budgeted at $232,480. The actual figure totaled $234,000. Total expense was budgeted at $272,680. The actual results showed a total of $255,000. This discrepancy was the result of overestimating the first year's expense of The Development Program, which cost $28,062 against an estimated cost of $42,200. In most of the other categories, actual expenses approximated the estimates.

In conclusion, it is again a pleasure to report that the market value of the Society's investments exceeds their cost. This year the ratio is 123% with the preceding years as follows: 1951, 121%; 1950, 114%; 1949, 106%; and 1948, 107%.

Respectfully submitted,
F. A. Piotrow,
Treasurer

THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK

Colgate-Rochester Divinity School

Rochester, New York

EXHIBIT A

Balance Sheet

APRIL 25, 1952 IN COMPARISON WITH APRIL 30, 1951

Assets

	%	April 25, 1952	Change from April 30, 1951
Endowment Funds, at cost:			
Bonds (Schedule 6)	42.6%	$1,728,354.93	— $119,075.07
Preferred Stocks (Schedule 6)	12.8	520,920.00	— 35,720.00
Common Stocks (Schedule 6)	40.9	1,658,120.00	+ 46,970.00
Mortgages	1.3	54,737.12	+ 42,220.72
Student Loans ($2,026.70 less reserves $880.00)	+	1,146.70	+ 73.00
Uninvested cash (Savings accounts $37,101)	2.4	91,277.38	+ 84,509.10
Total	100.0%	4,054,556.13	+ 18,977.75
The Centennial Development Fund Assets: (Expendable)			
Bonds		194,705.07	+ 120,548.16
Plant Fund Assets, at cost:			
Educational and General Buildings		942,482.57	—
Dormitories and Student Apartments		340,689.87	—
Contents		225,535.01	—
Land and Land Improvements		177,864.28	—
Total		1,686,571.73	—
Current Fund Assets:			
Cash on Hand and in Banks		38,877.47	— 18,639.04
Savings Accounts		18,930.80	+ 817.32
Sub-total		57,808.27	— 17,821.72
Accounts Receivable		915.02	+ 504.29
Total		58,723.29	— 17,317.43
Combined Total Assets		$5,994,556.22	+ $122,208.48

THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK

Colgate-Rochester Divinity School

Rochester, New York

EXHIBIT A

Balance Sheet

APRIL 25, 1952 IN COMPARISON WITH APRIL 30, 1951

Liabilities and Funds

	April 25, 1952		Change from April 30, 1951
Endowment Funds:[1]			
Unrestricted Endowment (Schedule 2)	$2,323,464.02		—
Restricted Endowment (Schedule 2)	1,607,350.86	+	$100.00
Investment Reserve	28,498.67	—	14,327.25
Total Endowment Funds	3,959,313.55	—	14,227.25
Reserve Funds—temporarily functioning as endowment (Schedule 2)	95,242.58	+	33,205.00
Total (Schedule 2)	4,054,556.13	+	18,977.75
The Centennial Development Fund: (Expendable)			
Gifts (Schedule 2)	194,705.07	+	120,548.16
Plant Funds:			
From Gifts	1,349,632.73		—
From Interest and Profits on Investments	155,395.84		—
From Unrestricted Endowment and Current Funds	44,752.99		—
From Unidentified Sources	136,790.17		—
Total	1,686,571.73		—
Current Funds:			
Unexpended Restricted Income (Schedule 5)	40,762.24	—	17,384.54
Unexpended General Income Fund			
Balance: April 30, 1951	17,893.94		—
Add, Operating Surplus (Current Year)	67.11	+	67.11
General Fund Balance	17,961.05	+	67.11
Total	58,723.29	—	17,317.43
Combined Total Funds	$5,994,556.22	+	$122,208.48

[1] In addition to these funds the Society has a perpetual one-ninth interest in the income from the Inman Fund which, held permanently by the Lincoln-Rochester Trust Company, has a total market value at this date of approximately $120,000.

EXHIBIT B

The Baptist Education Society of the State of New York
Statement of Income for Year ended April 25, 1952

Income for Educational and General Purposes:		
Student Tuition fees:		
Cash	$17,456.26	
From scholarships	28,673.56	$46,129.82
Endowment Earnings:		
Bonds (less amortization $1,295)	50,853.96	
Preferred stocks	23,057.54	
Common stocks	127,005.95	
Mortgages	1,917.04	
Savings accounts	817.32	
Inman Fund	353.32	
Student loans	6.82	
Interest paid Development Fund	—4,466.00	199,545.95
Gifts:		
Alumni	138.00	
American Baptist Convention	1,125.00	
Churches	5,308.78	
Friends	2,395.00	
Gifts for scholarships	1,345.00	
Sundry	1,100.00	11,411.78
From Centennial Development Fund		28,062.00
Deduct: Designated Income (Schedule 5)		—16,568.00
Total for General and Educational Purposes		268,581.55
Income from Auxiliary Enterprises:		
Room and Apartment fees:		
Dormitory fees	5,268.70	
Medical student fees	2,477.00	
Apartment fees	12,509.48	
Conferences and sundry	3,437.34	23,692.52
Refectory		16,846.56
Total for Auxiliary Enterprises		40,539.08
Total Income available for current use		$309,120.63

EXHIBIT B

The Baptist Education Society of the State of New York
Statement of Expense for Year ended April 25, 1952

Expense for Educational and General Purposes:	Salaries	Other	Total
Administration	$24,913.00	$16,344.00	$41,257.00
Investment	2,000.00	3,170.43	5,170.43
Public Relations	6,990.00	1,764.00	8,754.00
Retirement Expense:			
Pensions		9,574.34	
Retirement Premiums		5,802.00	
Federal Social Security		1,720.63	17,096.97
Instruction	92,195.00	8,679.50	100,874.50
General Library	12,879.00	4,542.85	17,421.85
Colgate Baptist Historical Collection	1,105.00	616.82	1,721.82
Scholarships:			
General		29,307.47	
Graduate		2,300.00	
Clinical		95.00	
From gifts		1,195.00	32,897.47
Physical Plant (Educational)	14,984.00	25,423.91	40,407.91
Total for General and Educational Purposes			265,601.95

Expense for Auxiliary Enterprises:	Salaries	Other	Total
Dormitory and Apartment Expense:			
Trevor and Eaton Hall	2,463.00	3,028.17	5,491.17
Girls' Dormitory	241.00	186.94	427.94
Apartments	2,451.00	8,196.47	10,647.47
Total			16,566.58
Refectory	8,440.00	15,194.99	23,634.99
Total for Auxiliary Purposes			40,201.57
Expenditures for Non-Educational Purposes:			
Transferred to Investment Reserve			3,000.00
Annuity Payments			250.00
Total for Non-Educational Purposes			3,250.00
Total Expense of Operations			309,053.52
Excess of income for year ended April 25, 1952			67.11
Total			$309,120.63

EXHIBIT B1

Baptist Education Society of the State of New York
Income and Expense (by object)
Years ended April 25, 1952 and 1951

	Budget 1951/52	Actual Expense Year ended April 25 1952	1951
Income:			
Investments	$198,385	$199,546	$202,104
Student fees and room rent (cash)	12,540	22,580	18,976
Campus rentals	18,355	18,424	18,937
Gifts	6,500	10,067	7,430
Less designated income (Schedule 5)	—3,300	—16,568	—15,429
Operating income	232,480	234,049	232,018
From fund balances	47,200	28,062	—
Total income	279,680	262,111	232,018
Expense:			
Salaries and wages	170,446	160,221	136,731
Pensions	10,148	9,574	10,723
Retirement premiums	6,276	5,802	4,858
Federal Old Age and Survivors Insurance	1,669	1,721	689
Lectures	1,000	797	1,646
Supplies, books, printing, postage	27,645	16,025	16,474
Telephone and telegraph	4,205	3,891	4,112
Travel	4,350	2,836	1,142
Fuel	12,225	12,923	12,360
Utilities	5,990	5,914	5,700
Repair, supplies and services	5,675	3,311	5,906
Investment supervisory and custodian fees	2,300	2,444	2,407
Insurance—fire, automobile, compensation, etc.	5,044	5,218	3,059
Taxes	442	417	411
Annuities	250	250	250
Doctor	200	148	178
Professors' moving expense	900	475	516
Scholarships, net	6,045	9,522	6,779
Entertainment	3,575	4,495	1,668
Conferences	1,100	1,168	1,369
Advertising	345	65	180
Dues	225	206	220
Legal expense	—	45	—
Equipment	2,425	7,252	6,588
Sundry	200	304	200
Operating expense	272,680	255,024	224,166
Excess of Income before reserves	7,000	7,087	7,852
Less reserves	—7,000	—7,020	—6,930
Net Operating Income	—	$67	$922

Schedule 2

April 25, 1952

Analysis of Funds

1. Unrestricted Endowment Funds:		
General Endowment Fund	$620,695.00*	
Greater Colgate-Rochester Fund	480,325.85	
75th Anniversary Fund	58,809.80	
New World Movement Fund	104,265.72	
John J. Jones Fund	650,042.32	
Professorship Fund	299,520.43	
Anna H. Saxton Fund	10,000.00	
Henry A. Strong Fund	25,000.00	
Lloyd Emergency Fund	20,082.25	
Russell Colgate Fund	10,000.00	
Mary M. McIntosh Fund	1,000.00	
George W. Atwell Fund	1,000.00	
Albert W. Beaven Fund	949.16	
School Student Body for A. W. Beaven Memorial	727.15	
Elisha H. Mack Fund	15,000.00	
Henry Kirke Porter	6,489.85	
John R. McIntosh Fund	7,135.65	
John R. McIntosh Fund	1,000.00	
Janet McIntosh Fund	1,000.00	
Carrie M. Smith Fund	1,000.00	
Emma F. Douglas Fund	9,420.84	
Total (Exhibit A)		$2,323,464.02
2. Restricted Endowment Funds:		
(a) Lectureship and Professorship Funds:		
James B. Colgate Fund	25,000.00	
J. J. Joslin Fund	20,000.00	
Cornelius Woelfkin Professorship Fund	101,321.00	
Trevor Lectureship Fund	10,000.00	
Wilfred W. Fry Memorial Fund	14,000.00	
Albert W. Beaven Fund	50,029.00	
Rauschenbusch Memorial Fund	36,204.30	
Wayland Ayer Memorial Fund	25,000.00	
Eli Perry Fund	77,351.25	
Sub-Total	358,905.55	
(b) Scholarship Funds:		
John J. Jones Fund	651,508.61	
Matthias Lont Fund	3,000.00	
Mary Elizabeth Stewart Fund	3,698.56	
Colgate-Rochester General Scholarship Fund	207,890.34	
Alvah Pierce Memorial Fund	113,415.61	
Hugh R. Jones Memorial Fund	3,000.00	
Irene Buell Lewis Fund	2,000.00	
Hezekiah Harvey Fund	6,000.00	
Isaac A. Smith Memorial Fund	10,000.00	
Sub-Total	1,000,513.12	

* $26,045 of this fund came to the Society as result of agreement, dated October 14, 1949, with Educational Union of The German Baptists of North America.

Schedule 2

April 25, 1952

Analysis of Funds—*concluded*

(c) Library Funds:		
Ambrose Swasey Library Fund	$53,034.88	
General Library and Reading-Room Fund	127,000.00	
Samuel Colgate Baptist Historical Collection Fund	47,028.33	
Sub-Total	227,063.21	
(d) Annuities:		
Delphine Antisdel	2,850.00	
Alice A. Chester	1,000.00	
Katherine S. Kinzie	2,000.00	
Caroline Morey	480.00	
Sub-Total	6,330.00	
(e) Sundry Restricted Funds:		
Frank Lemoine Wilkin's Prize Fund	1,200.00	
Emergency Loan Fund	10,000.00	
Alumni Fund	95.23	
The Reverend Enoch Pond, M.A., Memorial Fund	3,043.75	
Mrs. B. L. Bixby	200.00	
Sub-Total	14,538.98	
Total (Exhibit A)		$1,607,350.86
3. Investment Reserve (Exhibit A)		28,498.67
Total Endowment Funds (Exhibit A)		3,959,313.55
4. Special Reserves: (Temporarily functioning as Endowment)		
General Catalog Reserve Fund	1,936.52	
Reserve for Library Books	900.00	
Reserve for Mechanical Replacement	14,046.69	
Reserve for Maintenance & Depreciation & Capital Expense—Buildings and Equipment	23,157.42	
Reserve for Depreciation—Kitchen Equipment	1,413.18	
Reserve for Depreciation on Furnishings—Dormitory Apartments	17,869.27	
Reserve for Maintenance—Dormitory Apartments	6,734.50	
Reserve for Contingencies	29,185.00	
Total		95,242.58
Total Endowment Funds (Exhibit A)		$4,054,556.13
5. Centennial Development Fund:		
Arthur Gosnell Memorial Fund	$26,753.73	
General Fund of the Campaign	167,951.34	
Total (Exhibit A)		$194,705.07

Schedule 5

Baptist Education Society of the State of New York

Analysis of Unexpended Restricted Income Funds

April 25, 1952

Description	Balance April 30, 1951	Additions	Deductions	Balance April 25, 1952
Student Deposits	$1,683.19	.....	$1,683.19	.....
Gifts: (purpose restricted)				
Class Funds	25.96	79.99	.....	105.95
Hobson Fund	336.76	200.00	17.74	519.02
Erie Endowment Fund	1,105.00	.....	635.00	470.00
Mack Travel Fund	25.80	.....	.....	25.80
Foreign Student Aid Fund	78.00	10.00	35.00	53.00
Smith Fund for Voice Recorder	200.00	.....	200.00	.....
Colgate Family Gift: Colgate Baptist Historical Collection	1,821.74	.....	116.00	1,705.74
American Baptist Convention: for Colgate Baptist Historical Collection	1,500.00	.....	.....	1,500.00
James Morrison Memorial Fund	.....	10.00	.....	10.00
Sub-total	5,093.26	299.99	1,003.74	4,389.51
Unexpended Income: (Restricted Endowment Funds)				
Rauschenbusch Lectureship Fund	4,135.40	A 1,736.00	2,421.26	3,450.14
Samuel Colgate Baptist Historical Collection Fund	663.00	A 2,253.82	A 1,721.82	1,195.00
Ayer Lectureship Fund	1,373.13	A 1,200.00	1,559.34	1,013.79
Sub-total	6,171.53	5,189.82	5,702.42	5,658.93
Retained Current Income (designations may be amended)				
Microfilm Fund	390.95	.....	.....	390.95
Student Aid Fund	3,797.85	.....	.....	3,797.85
General Catalog Fund		A 6,600.00	.....	6,600.00
Insurance Fund	1,425.00	.....	.....	1,425.00
Public Relations Fund	12,000.00	.....	.....	12,000.00
Contingency and other earmarked funds	27,585.00	A 6,500.00	27,585.00[1]	6,500.00
Sub-total	45,198.80	13,100.00	27,585.00	30,713.80
Total (Exhibit A—Current Funds)	$58,146.78	$18,589.81	$35,974.35	$40,762.24

(A) represents detail of "Designated Income, $16,568," per Exhibit B.

[1] Transferred to "Funds Temporarily Functioning as Endowment."

Schedule 6

Description of Securities

April 25, 1952

Par Value	BONDS	Book Value	
	U. S. Government		
565,000	U. S. Savings Bonds, Ser. "G", 2½s, due 1953–60 @ 100	$565,000	
175,000	U. S. Treasury Bonds 2¾s, due 1980–75 @ 101.84	178,220	
75,000	U. S. Treasury Bonds 2¼s, due 1959–62 @ 100	75,000	
			$818,220
	Canadian		
100,000	Dominion of Canada 7th Vict. Loan 3s, 2/1/1962–59 @ 95.71	95,710	
25,000	Greater Winnipeg Water Dist. 5s, 1952 @ 100	25,000	
30,000	City of Toronto Debs. 5s, 1953 @ 100.20	30,060	
25,000	Province of Nova Scotia 3⅝s 3/15/64 @ 99.60	24,900	
25,000	Province of Ontario 3¼s 9/1/72 @ 97.72	24,430	
30,000	Province of Quebec 2⅞s @ 97.73	29,320	
			229,420
	Railroad		
25,000	Canadian Pacific Cons. Deb. 4s, Perpetual @ 101.92	25,480	
23,000	Northern Pacific Coll. Tr. 4½s, 1975 @ 100	23,000	
26,000	Oregon-Washington RR & Nav. Co. "A" 3s, 1960 @ 100.92	26,340	
30,000	Pennsylvania "A" 4½s, 1965 @ 103.07	30,920	
30,000	Pennsylvania Sec. Ser. 4s, 1955 @ 100.93	30,280	
			136,020
	Public Utility		
25,000	American Telephone & Telegraph Deb. 2¾s, 1975 @ 100	25,000	
25,000	American Telephone & Telegraph Deb. 2¾s, 1980 @ 96.52	24,130	
50,000	Appalachian Electric Power Co. 1st 3¼s, 1970 @ 104.96	52,480	
25,000	Atlantic City Electric 2¾s, 5/1/80 @ 97.48	24,370	
50,000	Boston Edison Co. 1st "A" 2¾s, 1970 @ 102.64	51,320	
50,000	Commonwealth Edison Co. 1st 3s, 1977 @ 104.70	52,350	
50,000	Detroit Edison Co. Gen. & Ref. "H" 3s, 1970 @ 104.20	52,120	
35,000	Duke Power Co. 1st & Ref. 2⅞s, 1979 @ 103.34	36,170	
50,000	Duquesne Light Co. 1st Mtg. 2¾s, 1977 @ 100.32	50,160	
25,000	Kentucky & W. Virginia Power Co. 1st 3s, 1979 @ 102.40	25,600	
25,000	Louisiana Power & Light Co. 1st 3s, 1974 @ 101.76	25,440	
25,000	New York Power & Light Corp. 1st Mtg. 2¾s, 1975 @ 98.24	24,560	
30,000	New York Telephone Co. Ref. 2¾s, 1982 @ 100.50	30,150	
25,000	Ohio Power Co. 3⅜s, 1981 @ 102.88	25,720	
25,000	Pacific Tel. & Tel. Co. Deb. 2⅞s, 1986 @ 101.80	25,450	
49,000	Public Service Electric & Gas Co. 1st & Ref. 2⅞s, 1979 @ 102.08	50,020	
15,000	West Penn Traction Co. 1st (Assumed) 5s, 1960 @ 100.87	15,130	
			590,170
	Industrial		
25,000	Borden & Co. Debs. 2⅞s, 1981 @ 100	25,000	
25,000	Service Pipe Line 3.20 4/1/82 @ 100	25,000	
50,000	Shell Union Oil Corp. 2½s, 1971 @ 100.16	50,080	
50,000	Standard Oil of New Jersey 2⅜s, 1971 @ 98.30	49,150	
			149,230
	Total Bonds (Market Value May 1—$1,893,845)		*$1,923,060

* Includes investments of Centennial Fund.

Schedule 6

Description of Securities—*continued*

April 25, 1952

Shares	PREFERRED STOCKS	Book Value	
	RAILROAD		
1,000	Virginia RR 6% cum @ 31.27	$31,270	
			$31,270
	PUBLIC UTILITY		
500	Connecticut Light & Power Co. $2 cum @ 53.50	26,750	
500	Consolidated Edison Co. of New York Inc. $5 cum @ 99.82	49,910	
400	Consumers Power Co. $4.50 cum @ 99.80	39,920	
400	Dayton Power & Light Co. 3¾% cum Ser. "A" @ 100.60	40,240	
300	Indiana & Michigan Electric Co. 4⅛% cum @ 103.27	30,980	
300	Niagara Mohawk Power Co. $3.60 cum @ 99	29,700	
300	Northern States Power Co. (Minn.) $3.60 cum @ 85.33	25,600	
200	Rochester Gas & Elec. Corp. 4% cum Ser. "F" @ 105	21,000	
200	Southern Indiana G. & E. 4.8% cum @ 97.40	19,480	
100	Southwestern G. & E. 5% cum @ 103.60	10,360	
			293,940
	INDUSTRIAL		
300	Aluminum Co. of America 3.75% cum @ 98.37	29,510	
200	Colgate-Palmolive-Peet $3.50 cum @ 95.45	19,090	
100	Federated Department Stores Inc. 4¼% cum conv. @ 104	10,400	
300	General Motors Corp. $5 cum @ 76.10	22,830	
200	H. J. Heinz Co. 3.65% cum @ 102.75	20,550	
100	Marshall Field & Co. 4½% cum @ 98	9,800	
300	Union Oil of California Ser. "A" $3.75 cum @ 100	30,000	
400	United States Steel Corp. $7 cum @ 133.83	53,530	
			195,710
	Total Preferred Stocks (Market Value May 1—$532,730)		$520,920

Shares	COMMON STOCKS	Book Value	
	RAILROAD		
600	Atchison, Topeka & Sante Fe @ 68.80	$41,280	
400	Carolina, Clinchfield & Ohio (GTD) @ 94.13	37,650	
400	Great Northern Pfd. non cum @ 87.80	35,120	
200	Louisville & Nashville @ 57.50	11,500	
600	Union Pacific @ 43.43	26,060	
			$151,610
	PUBLIC UTILITY		
1,155	American Gas & Electric Co. @ 32.72	37,790	
550	Atlantic City Electric Company @ 11.60	6,380	
550	American Tel. & Tel. Co. @ 161.42	88,780	
1,260	Cincinnati Gas & Electric Co. @ 25.17	31,720	
650	Cleveland Electric Illuminating Co. @ 45.20	29,380	
600	Columbus & Southern Ohio Elec. Co. @ 24.80	14,880	
1,000	Commonwealth Edison Co. @ 29.03	29,030	
1,000	Con. Edison of New York @ 26.52	26,520	
1,500	Cons. Gas, Elec. Light & Power Co. of Balt. @ 25.93	38,890	
1,500	Philadelphia Electric Co. @ 20.05	30,080	
			333,450

Schedule 6

Description of Securities—*continued*

April 25, 1952

Shares	COMMON STOCKS	Book Value	
	INDUSTRIAL		
800	Allied Chemical & Dye Corp. @ 56.17	$44,940	
250	American Can Co. @ 109.40	27,350	
500	American Cynanamid Co. @ 33.36	16,680	
600	Atlantic Refining Co. @ 23.58	14,150	
700	Beech-Nut Packing Co. @ 31.07	21,750	
900	Borden Company @ 40.66	36,590	
1,070	Dow Chemical Company @ 32.85	35,150	
2,000	E. I. DuPont de Nemours & Co. @ 40.77	81,540	
3,388	Eastman Kodak Company @ 13.17	44,610	
300	General American Transportation Corp. @ 61.70	18,510	
800	General Electric Company @ 42.83	34,260	
500	General Motors Corp. @ 25.40	12,700	
1,800	Gulf Oil Corp. @ 24.24	43,630	
2,000	Humble Oil & Refining Company @ 20.74	41,470	
600	Ingersoll Rand Company @ 49.97	29,980	
1,200	Inland Steel Company @ 29.96	35,950	
1,000	International Nickel Co. of Canada Ltd. @ 34.34	34,340	
500	International Paper Company @ 48.76	24,380	
1,000	Johns-Manville Corp. @ 37.89	37,890	
300	New Jersey Zinc Company @ 64.17	19,250	
1,200	Sears, Roebuck & Company @ 21.17	25,400	
1,630	Standard Oil of New Jersey @ 23.15	37,740	
1,000	Sterling Drug Inc. @ 34.37	34,370	
1,500	Union Carbide & Carbon Corp. @ 22.15	33,210	
500	United States Gypsum Co. @ 86.56	43,280	
1,200	Westinghouse Electric Corp. @ 30.47	36,570	
1,000	F. W. Woolworth Company @ 42.38	42,380	
			$908,070
	BANK		
100	Guaranty Trust Company @ 316	31,600	
1,000	Irving Trust Company (New York) @ 26.10	26,100	
880	Lincoln Rochester Trust Co. @ 51.60	45,410	
500	National City Bank of New York @ 66.10	33,050	
300	New York Trust Company @ 108.07	32,420	
			168,580
	INSURANCE		
625	Great American Insurance Company @ 21.31	13,320	
400	Hartford Fire Insurance Company @ 70.28	28,110	
720	Insurance Company of North America @ 23.97	17,260	
100	Travelers Insurance Company @ 243	24,300	
200	United States Guarantee Company @ 67.11	13,420	
			96,410
	Total Common Stocks (Market Value May 1—$2,656,080)		1,658,120
	Combined Total (Market Value May 1—$5,082,655)		$4,102,100